
T H E

LONDON REVIEW,

FOR JANUARY 1776.

ART. I. *Annals of Scotland. From the Accession of Malcolm III. Surnamed Canmore, to the Accession of Robert I. By Sir David Dalrymple* *, 4to. 15s. Murray.

To these Annals is prefixed the following advertisement.

“ The design of the following sheets, is to exhibit a chronological view of the history of Scotland, from the accession of Malcolm, surnamed *Canmore*, to the accession of Robert Bruce.

“ They commence with the accession of Malcolm Canmore ; because the history of Scotland, previous to that period, is involved in obscurity and fable. They are not brought down to a later period than the accession of Robert Bruce, because the author is solicitous to know the opinion of the public as to his plan and its execution.

“ If these are approved of, and if he has health and leisure, he proposes to continue the Annals of Scotland to the restoration of James I.”

This learned and critical writer, having thus modestly submitted his work to the opinion of the public, to that opinion we shall candidly refer it, by confining ourselves on this occasion merely to a display of the nature and extent of his performance. Of the text, or what may be more peculiarly styled the *Annals*, the three or four first pages, relative to those famous personages, on whose story our immortal Shakespeare founded his tragedy of *Macbeth*, may afford as acceptable a specimen as any.

“ Malcolm II. king of Scotland, had a daughter, Beatrice, the mother of Duncan.—*Fordun*, iv. 49.

“ In 1034, Duncan succeeded his grandfather Malcolm. In 1039, he was assassinated by M'Beth †.—*Chr. Metros*, 156.

* One of the Lords of Session in Scotland.

† At Inverness, according to our later historians. They follow Boece, l. xlii. fol. 230. 2. The register of the priory of St. Andrew's says, “ Doncath interfectus
Vol. III. B est

L A T I N.

Anecdota Litteraria, en MSS. Codicibus eruta vol. II. 8vo. Romæ.

The second volume of a Collection of ancient Manuscripts selected from various Libraries, the names of which are respectively annexed to each extract. The present volume contains seventeen of these MSS. on subjects not incurious.

Historia Reformationis Ecclesiarum Reticarum. 2 vol. 4to. Lindau.

An important and interesting addition to ecclesiastical history, being the History of the Reformation in Rætia, the country of the Grisons, between Italy and Switzerland; the transactions of which have hitherto been involved in obscurity.

Monumenta Antiquissima Historiæ Arabum. Gotha.

These Monuments of Arabic History are published by Mr. J. Gottfried Eichhorn, and consist of a dissertation on the most ancient records of the Arabians—Kothaiba's genealogical tables; with his histories of the kings of Syria and Hirtensia.—The famous Schultens of Leyden, had formed the design of a similar publication, in order to elucidate the history of the Arabians, of which the *Monumenta Jokladinarum* were a part.

Nevi Commentarii Reg. Soc. Gottingensi. 4to. Gottingen.

The fifth volume of the Philosophical Transactions of the Royal Society at Gottingen.

P. Vincentii Fassinii, &c. de Apostolica origine Evangeliorum Ecclesiæ Catholicæ liber singularis adversus Nicholaum Freratum. 4to. Leghorn.

Professor Fassinii of Pisa hath here entered into a defence of the authenticity of the four gospels, in answer to the celebrated Freret.

Gradus Taurinensis: cum figuris. 4to. Turin.

The Account of an Admeasurement of a Degree of Longitude in Piedmont; made by Abbé Canonica and Father Beccaria, by order of the king of Sardinia.

D. Jac. C. Schoeffer Fungorum, qui in Bavaria & in Palatinatu circa Ratibonam, nascuntur, Icones. tom. iv. Ratibon.

We are glad to find this fourth volume is the last, and that the engravings in this curious work, amounting to some hundreds, really contain all the different kinds of mushrooms that grow in Bavaria and the Palatinate about Ratibon.—We should be sorry to depreciate the labours of any department in Natural History; but we really think the *fungus* should be the last objects in nature that should be treated so much *en detail*.

Specimen de Seriebus Convergentibus. 4to. Verona.

A Dissertation on Converging Series.—Mr. A. Maria Lorgna, colonel of engineers, and professor in the Military College of Verona, dissatisfied with the methods of the most celebrated mathematicians in treating of this subject, here proposes a method of his own.

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A

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T H E

LONDON REVIEW,

FOR JANUARY 1776.

ART. I. *Annals of Scotland. From the Accession of Malcolm III. Surnamed Canmore, to the Accession of Robert I. By Sir David Dalrymple* *, 4to. 15s. Murray.

To these Annals is prefixed the following advertisement.

"The design of the following sheets, is to exhibit a chronological view of the history of Scotland, from the accession of Malcolm, surnamed *Canmore*, to the accession of Robert Bruce.

"They commence with the accession of Malcolm Canmore; because the history of Scotland, previous to that period, is involved in obscurity and fable. They are not brought down to a later period than the accession of Robert Bruce, because the author is solicitous to know the opinion of the public as to his plan and its execution.

"If these are approved of, and if he has health and leisure, he proposes to continue the Annals of Scotland to the restoration of James I."

This learned and critical writer, having thus modestly submitted his work to the opinion of the public, to that opinion we shall candidly refer it, by confining ourselves on this occasion merely to a display of the nature and extent of his performance. Of the text, or what may be more peculiarly styled the *Annals*, the three or four first pages, relative to those famous personages, on whose story our immortal Shakespeare founded his tragedy of Macbeth, may afford as acceptable a specimen as any.

"Malcolm II. king of Scotland, had a daughter, Beatrice, the mother of Duncan.—*Fordun*, iv. 49.

"In 1034, Duncan succeeded his grandfather Malcolm. In 1039, he was assassinated by M'Beth †.—*Chr. Melros*, 156.

* One of the Lords of Session in Scotland.

† At Inverness, according to our later historians. They follow Boece, l. xii. fol. 250. a. The register of the priory of St. Andrew's says, "Doncath interfectus
Vol. III. B est

"By his wife, the sister † of Siward Earl of Northumberland, he left two sons, Malcolm, surnamed *Canmore*, and Donald, surnamed *Bane* †.—*Fordun*, iv. 49.

"M'Beth expelled the sons of Duncan, and usurped the Scottish throne. Malcolm sought refuge in Cumberland, Donald, in the Hebrides.—*Fordun*, iv. 51.

"When Edward the Confessor succeeded to the crown of England, [1043.] Earl Siward placed Malcolm under his protection. Malcolm remained long at his court, an honourable and neglected exile.—*Fordun*, iv. 54.

"The partizans of Malcolm often attempted to procure his restoration; but their efforts, feeble and ill-concerted, only served to establish the dominion of the usurper.—*Fordun*, iv. 7.

"At length, M'Duff* thane of Fife, excited a formidable revolt in Scotland, while Siward, with the approbation of his sovereign, led the Northumbrians to the aid of his nephew Malcolm. He lived not to see the event of this generous enterprize †.—*Fordun*, v. 7.—*Chr. Lax.* 169.

"M'Beth retreated to the fastnesses of the north, and protracted the war. His people forsook his standard. Malcolm attacked him at Lunfanan † in Aberdeen-shire: Abandoned by his few remaining followers, M'Beth fell § [5th December 1056.]—*Fordun*, v. 7.

est in *Bothgouanan*." *Fordun* says, l. iv. c. 49. that, being wounded, he was conveyed to Elgin, and died there. The word *Bothgouanan* means, in Gaelic, *the Smith's Dwelling*. It is probable, that the assassins lay in ambush, and murdered him, at a smith's house in the neighbourhood of Elgin.

† *Fordun* calls her *consanguinea comitis*. Other historians call her *his daughter*.

‡ *Cean-mores*, or *great-head*, according to the rude distinctions used in those times. *Bane*, white, or of a fair complexion.

* Our historians relate, that M'Duff, in an interview with Malcolm, proposed the plan of his restoration; but that the young prince, suspecting the fidelity of M'Duff, artfully pretended that he knew himself to be unworthy of a crown. He urged, that he was libidinous, a thief, and void of faith. On this *false confidence*, a most absurd conversation ensued, according to *Fordun*, l. v. c. 1.—6. Buchanan has polished the narrative, and bestowed a plausible appearance on the fable; l. vii. p. 114.

† The Saxon Chronicle places his death in 1055; p. 169. *Ingulphus*, in 1056; p. 66. There is a curious passage concerning him in Leland, *Collectanea*, t. i. p. 529.

"Siward sent his sunne to warre in Scotland, wher he dyid of the flux; where he after toke the same decease, and dyid of it. But he, much desiring to dy like a cow of the flux, causid himself to be armd at all peaces, and dyed yn his armure." *Brompton*, p. 946. relates the dying words of Siward in a bombast style, which he mistook for eloquence. The account which *Brompton* gives of Siward is ridiculous and contradictory. It ends with saying, that Siward put King Duncan in possession of Scotland.

‡ In Aberdeen-shire, two miles north-west of the village of Kincardin o Neil. Just by the parish-church of Lunfanan, there is a valley where the vestiges of an ancient fortress are still to be discerned. It has been of an oblong figure; in length, near an hundred yards, and twenty yards in breadth. A brook, which waters the valley, has been led round it. As no remains of buildings are to be seen, it is probable that the fortress was composed of timber and sod. In this solitary place, we may conjecture that M'Beth sought an asylum.

§ We know few particulars of the real history of M'Beth. Boece says, that his mother was *Deada*, a daughter of Malcolm II. and, consequently, that he was the cousin-german of Duncan; l. xii. fol. 246. b. *Fordun* seems to have been ignorant of his connection with the royal family. He terms him simply, *M'Beth the son of Finle*, (or *Finlay*;) l. iv. c. 49. Boece has exerted all his inventive powers in delineating

"The kindred of M'Beth placed a relation of his on the throne". No party espoused the cause of this pageant monarch. Malcolm soon discovered his lurking place, and slew him [at Essie in Strath-bolgie, 3d April 1057.]—*Fordun*. v. 8. *Chr. Melros*. 158.

1057.

"Malcolm was crowned at Scone [on the festival of St. Mark, 25th April 1057.]—*Fordun*, v. 9.

"The patriot, who restored Malcolm to the throne of his ancestors, demanded no reward in titles of dignity, pensions, or grants of crown-lands. The privileges which M'Duff fought, and the king bestowed, were, 1. That he, and his successors, lords of Fife, should have the right of placing the kings of Scotland on the throne, at their coronation. 2. That they should lead the van of the Scottish armies, whenever the royal banner was displayed. 3. That, if he, or any of his kindred, committed *laughter of suddeny*, they should have a peculiar sanctuary, and obtain remission, on payment of an atonement in money"†.

To the text of the *Annals* is added a collection of remarkable facts, under the title of *Miscellaneous Occurrences*; with the author's remarks.

lineating the character and history of M'Beth. The genius of Shakespeare gave such strength of colouring to the portrait, that the fictions of Boece assumed the form of historical realities. The weird sisters, the wood of Birnam advancing to Dunsinane, the prophecy that M'Beth should never be overcome by any one born of a woman, are incidents which the last age devoutly believed. Buchanan artfully softened the improbabilities of the tale of the *weird sisters*, or the *three witches*: "M'Bethus, qui confobrinis ignavia semper spreta, regni spem occultam in animo alebat, creditur somnio quodam ad eam confirmatus; quadam enim nocte visus est sibi tres fœminas formâ augustiore quam humanâ vidisse: Quarum una Angusiae Thanum, altera Moraviae, tertia Regem eum salutasset. Hoc somnio animus, cupiditate et spe aeger, vehementer incitatus, omnes regnum adipiscendi vias secumolvebat;" *J. vii. p. 113*. Thus, Buchanan softens the *apparition* into a *dream*. Of the other fictions in Boece, he says, "Multa hic fabulose quidam nostrorum affingunt; sed, quia theatris, aut Milesiis fabulis sunt aptiora quam historiae, ea omitto;" *p. 115*. Boece records the laws of M'Beth. They are a palpable forgery. If Boece himself was the forger, they shew his ignorance of history and manners. See *l. xiii. p. 250. b*.

There is a singular passage concerning M'Beth in *Florence of Worcester*, *p. 626*. "Anno 1050, Rex Scottorum M'Bethad Romæ argentum spargendo distribuit." *Fordun* simply adds, "*Pauperibus*;" *l. v. c. 9*. because that word follows in the text, *Pl. 112*. From the words of *Fordun*, *Goodall* draws this notable inference, "Machebeda Romam profectus;" *Index ad Fordun*. Thus, from *Fordun*, and his publisher, we learn, "that M'Beth went to Rome, and there distributed alms to the poor;" whereas the original insinuated, "that M'Beth bribed the court of Rome."

* *Fordun* calls him, "nomine *Lulach*, ignomine *fatuus*;" *l. v. c. 8*. I suspect that *Lulach* was rather his vulgar surname, than his name. In the ancient Gaelic, *Lualach* signifies *Mimicus*, *Gesticulosus*, *Lluyd*, *Archeil*. This may not unaptly be translated; *The Fool*, in a sense familiar to our forefathers. *Fordun*, ignorant of the Gaelic language himself, and hearing this mock-monarch termed *Lulach*, and the fool, has supposed the one to be his name, and the other his vulgar surname. I call *Lulach*, a relation of M'Beth, for it is not certain that he was his son.

† "Quod ipse, et omnes in posterum de sua cognatione, pro subitanea et improvisa occasione, gauderent privilegio legis M'Duff, ubi generosus occidens solvendo viginti quatuor marcas ad *Kinbot*, et vernaculus duodecem marcas, remissionem plenariam exinde reportaret;" *Fordun*, *l. v. c. 9*. *Fordun*, by using the expression, "That

"There are, says he, many little circumstances and detached incidents respecting the history of Scotland, which if inserted in the annals, or even in the notes, would have embarrassed my narrative, and perplexed the reader. As some of them might afford matter of amusement, and others might possibly convey instruction, I have placed them at the end of the annals, ranged in a chronological series, under the title of MISCELLANEOUS OCCURRENCES.

As matter of amusement and possible instruction also, we shall select a few of the most remarkable for the entertainment of the readers of our Review.

1153.

"William Comyn chancellor of Scotland, promoted by the empress Matilda to the see of Durham, had many controversies with his clergy. At length some of their number mixed poison with the wine of the Eucharist, and administered it to the bishop. He perceived the poison, yet drank it, and died. * A more extraordinary example of impiety on the one hand, and of misguided devotion on the other, is not to be found in the history of mankind.—*Char. Melr.* 166. 167. *Ford.* v. 43.

1165.

"Two comets appeared before sun-rising in the month of August; the one in the south part of the hemisphere, the other in the north. A comet, says the author of the chronicle of Melros, is a star which is not constantly seen, but which appears chiefly before the death of a king, or the destruction of a people; and it is of two kinds; that which has a hairy diadem forebodes the death of a king; but that which seems to scatter rays from its tresses, forebodes the destruction of a people.' Such was the antient theory of comets with us. There is some reason to suspect that common meteors often pass in the history of ignorant times for comets.—*Chr. Mel.* 169.

they should have the benefit of *M'Duff's law*," plainly refers to an usage which existed in his own times. *Buchanan*, l. vii. p. 115. says, that this law, "usque ad aetatem patrum nostrorum, quamdiu scilicet ex ea familia superfuit quisquam, duravit." It is not probable that the family of M'Duff, if it existed in the age before Buchanan, could have been extinguished in his days. I imagine that the nature of *M'Duff's law* is misunderstood. It is reasonable to conjecture, that a temporary privilege, unto the tenth generation, was conferred, not a perpetual right of sanctuary, and of composition for unpremeditated slaughter. *Major*, l. iii. c. 5. condemns this privilege, as being impolitic and unjust. He did not recollect the privileges of ecclesiastical sanctuaries; he probably did not know of a request made to the monastery of Dunfermline, and of the answer which the monastery returned. "Petunt homines vallis de Twedale, (perhaps Wedale), quod si aliquis ex genere eorum hominem interficeret, vel aliud flagitium commiserit, propter quod tenetur immunitatem ecclesiae postulare, si ad monasterium de Dunfermline venerit causa immunitatis habenda; quod quamdiu ibi steterit, de bonis monasterii debet procurari. Ad quod respondent, Quod hoc facerent extraneo, multo magis homini suo de genere praedictorum;" *Chart. Dunferm.* vol. ii. p. 4. ad an. 1320.

* "Hic Willielmus Comyn Archiepiscopus Eboracensis ad missam suam in ecclesia sancti Petri a ministris altaris—veneno potionatus est, qui, licet venenum videret in calice, nihilominus illud fide fervens sumpsit, et non diu post supervixit. *Deo gratias*;" *Fordun*, l. v. c. 43. This ejaculation is oddly placed: I suppose, however, that Fordun meant to express his thankfulness to heaven for the faith of the Bishop, not for his murder.

1184.

"A fountain near Kilwinning, in the shire of Air ran blood for eight days and eight nights without intermission; This portent had frequently appeared, but never for so long a space. In the opinion of the people of the country, it prognosticated the effusion of blood. Benedictus Abbas, and R. Hoveden, relate the story of this portent with perfect credulity. Benedictus Abbas improves a little upon his brother; for he is positive 'that the fountain flowed with pure blood.' R. Hoved. 622. Ben. Abb. 406.

1194.

"Richard Coeur de Lion renewed the grant of a daily allowance to the kings of Scotland, whenever they were invited to the English court; there was allowed a hundred shillings daily during their journey in going and returning; thirty shillings daily during their attendance at the English court; twelve loaves of wastel bread, a species of biscuit; twelve wheaten loaves; twelve quarts of wine; whereof four of the king's own wine, and eight of the wine used by his household; two stone of wax, or four tapers; a hundred and twenty candles; whereof forty such as the king used, and eighty such as were used by his household; two pounds of pepper, and four pounds of cinnamon. Hypocras was in those days the fashionable beverage: This will, in some measure, account for the extravagant allowance of cinnamon; I suspect, however, that different sorts of spices went under the general name of cinnamon.—Ford. i. 87.

1201.

"Boece reports, that from the 6th of January to the 1st of February 1201-2, daily shocks of earthquakes were felt in Scotland. This seems a very accurate story; yet it is hard to say on what occasions it is that Boece ought to be credited. He also mentions a frost so intense, that iced beer was sold by the pound: That beer may have frozen is likely enough; that it was sold by the pound is a fiction.—Boece, xiii. 278. b.

1213.

"One Andrew, of Moray, was elected bishop of Ross; but he refused to accept the episcopal dignity †.—Chr. Mel. 186.

On this occurrence, our author might have made a note of admiration; this man of Moray that would not be the mitred man of Ross, being the only church-man, we remember to have heard of, that was really in earnest when he said *noto episcopari*.

1231.

"Patrick Earl of March, a brave and aged baron, invited his children, relations, and neighbours, to celebrate Christmas at his castle. After a festivity of four days, he sent for the abbot of Melros, received extreme unction, assumed the monastic habit, bade farewell to his guests, and expired. Never did superstition appear in a more pleasing form.—Chr. Mel. 201. Ford. ix. 48.

Who will say to a modern March, "Go thou and do likewise."

* 'Electus est magister Andreas de Murevia qui renuens episcopari, qualitat licentia a Domino Papa tantae dignitatis honorem humiliter resignavit;' Chr. Melos, p. 186.

1251.

"The body of Margaret Queen of Scotland was removed from its place of sepulture at Dunfermline, and deposited in a costly shrine *. While the monks were employed in this service, they approached the tomb of her husband Malcolm †. The body became, on a sudden, so heavy, that they were obliged to set it down. Still, as more hands were employed in raising it, the body became heavier : The spectators stood amazed ; and the humble monks imputed this phenomenon to their own unworthiness, when a by-stander cried out, ' the queen ' will not stir till equal honours are performed to her husband,' This having been done, the body of the queen was removed with ease. A more awkward miracle occurs not in legendary history ‡.—*Ford*. x. 23. *Æt.* § S. 10. June 320.

1258.

"At this time, slaves and their children were conveyed from one master to another, in the same manner that sheep and horses are now, and *that*, not together with lands, but even without lands §.—*Chart. Inchasf.* 36.

1285.

"At a ball, given on the occasion of the nuptials of Alexander III. at Jedwod, [Jedburgh] a ghost, or something like a ghost, danced ||.

* The breviary of Aberdeen ascertains the 19th of June 1251, as the date of this event. It has preserved the collect used in commemoration of the ceremony. ' Deus nobis qui translationem B. Margaritæ Reginae piâ recolimus mente, præclaris potentiae tuæ miraculis illustratam, concede propitiis *ipsius meritis et intercessione*, a labore ad requiem, ab exilio ad patriam nos conferri coelestem.' See *Acta Sanctorum*, 10 June, p. 320. The petition is elegant and affecting; yet it is hard to say how it should be applicable to the removing of the bones of Margaret into a more honourable place in the church of Dunfermline.

† The Scots say, that the body of Malcolm was removed from Tintmouth to Dunfermline by Alexander I; *Fordun*, l. v. c. 25. But the English deny this, and report that, when the Scots haughtily demanded the body of their King, that of a peasant was imposed upon them. ' Scotis tamen postea corpus sui Regis frontosè postulantibus, concessum est et datum corpus cujusdam plebei de Sethtune; et ita delusa est Scotorum improbitas; ' *M. Paris*, additamenta, p. 129.

‡ I am informed, that at Paris, in our enlightened age, the bones of St. Genevieve shew the like attention to the bones of St. Marcel.

§ Malise Earl of Strathern, granted to the monks of Inchaffry [*insula Miffarum* in Strathern,] ' in pura et perpetua elemosyna, Gilmory Gillendes *servum nostrum cum tota sequela sua* : Et nos et haeredes nostri dictum Gilmory Gillendes, ut supra dictum est, dictis ecclesiae et canonicis warrantizabimus in perpetuum. Ap. Kenmore, die Annunciationis beatae Mariae Virginis, anno Dominicae incarnationis 1258.' He also granted to the same monks, ' Pro salute animae meae et antecessorum et successorum meorum—in pura et perpetua elemosyna, Johannem dictum Starnes, filium Thomae filium Thore, cum tota sequela sua. Concedo, et pro me et haeredibus meis, in perpetuum ipsis abbati et conventui omne jus et clameum quod ego in eodem Johanne vel *prole ab ipso suscitata* habeo vel habere potero, aut haeredes mei in posterum habere poterunt. Prohibeo etiam omnibus hominibus meis, ne aliquis eorum dicto Johanni vel alicui proli suae molestiam aut gravamen aut aliquod impedimentum inferre praesumat. 7. Id. Maii, an. 1258.' I was permitted to peruse this Chartulary by a person who chose to conceal himself. As the Chartulary of Inchaffry has remained so long unknown, it is possible that other chartularies, which have hitherto escaped observation, may still exist. If the possessors of any such would be pleased to communicate them to me in confidence, I should hold it as a singular favour.

|| ' Infecutus est unus, do quo pene dubitari potuit utrum homo esset an phantasma; qui ut umbra magis labi videbatur, quam pedetentim transire; ' *Fordun*, l. x. c. 40.

Boece expressly says, that it was a skeleton *. A foolish pleasantry to frighten the court ladies, or a pious monastic fraud, to check the growth of promiscuous dancing, probably gave rise to the exhibition of this harlequin skeleton.—*Ford.* x. 40. *Boece*, xi. 292. a.

1304.

“ Edward I. stript the whole lead off the monastery of St. Andrew's, for constructing the machines employed in the siege of Stirling†. It was a very ancient practice to throw leaden bullets from *catapultæ*; here, however, I imagine, that the lead was used as a counterpoise.—*Ford.* xii. 4. *Dan. Milice Francoise*, i. 62.

“ Boece, ever improving on history, says, that the ‘ roof of the monastery was of copper.’ He adds, ‘ that Edward carried it away for ‘ some purpose or other †.’—*Boece* xiv. 297. b.

“ To this period must be referred the taking of the castle of Urquhart, where Edward murdered every person in it, except the wife of Alexander Bois, the lord of the castle: She was pregnant at the time; and the English had a religious scruple at killing a child before its birth. The child, so wonderfully preserved, in due time proved a boy. Having slain a mighty bear that infested the country, he received the appellation of *For-beast*; afterwards this came to be pronounced corruptedly *Forbes*. Boece, and many a transcriber from him, relate this story with the utmost gravity of historical narrative §. *Boece*, xiv. 298. a.

“ In this year the monks of Aberbrothock entered into a contract with the bishop of Brechin, importing, that the bishop should not augment the pension of any vicar beyond ten pounds sterling.—*Ch. Aberbroth.* i. 21.

1305.

“ An English hermit saw a vision of angels conducting Wallace out of purgatory with much honour. ‘ But this, says Boece, is regarded ‘ by most men rather as a dream, or an old woman's tale, than as a ‘ real event ||.’ Here he inadvertently delineates the character of his own history.—*Ford.* xii. 8. *Boece*, xiv. 299. a.”

After these *Miscellaneous Occurrences* follows an *Appendix*, of which our author speaks thus :

“ Some of the notes which I had prepared to the Annals of Scotland were so long, that it became impracticable to range them with the rest

* ‘ Effigies hominis mortui, carne nudatis ejus ossibus, visa est;’ *Boece*, l. xiii. fol. 292. a.

† ‘ Ad machinas construendas;’ *Fordun*, l. xii. c. 4.

‡ ‘ In suos, nescio quos, usus;’ *Boece*, l. xiv. fol. 297. b.

§ Martin, *Genealogical Collections*, vol. ii. p. 17. says, that one Salvathius Forbes married Moravilla, daughter of Gregory the Great, King of Scotland, about 870, and that all the Forbes's in Scotland are descended from him. But Nisbet, vol. i. p. 317. says, that Achonacher, an Irishman of quality, slew a monstrous *wild-bear*, and from that event took the name of *For-bear*, and that he was the ancestor of the Forbes's. There is a confusion here of *boars* and *bears*, which I will not pretend to unravel. Sir Thomas Urquhart, in one of his rhapsodies, says, that Phorbas, a Greek, was the ancestor of the family; and that, as frequently happens, the appellation became a surname.

|| ‘ Somnii aut anilis fabulae similiora quam verae historiae plerisque censentur;’ *Boece*, l. xiv. fol. 299. a.

in their proper places. I have therefore subjoined them here, in the form of dissertations."

The first article under this title is exceedingly curious. It relates to the law of one Evenus king of Scotland, (whose existence is founded on the doubtful authority of Boece) and the *Mercheta Mulierum*; on which topic our author says, "One would be apt to imagine that the learned had conspired to write absurdly on the subject." Their imagined absurdities this learned writer has taken much pains to expose and explode; in a manner however that would not entertain the generality of our readers; and for which he apologizes for the medley of languages, which he employs on the occasion, by saying, "The truth is, that I meant to convey my sentiments to the learned, without being intelligible to common readers."

How far this apology, which our author flatters himself will be an excuse for him, will be such for us, Reviewers, we presume not to suppose; we may, nevertheless, without departing from the delicacy, true or false of our author, copy his translation of Van Loon's observations, concerning *het recht des eersten nachts**, which he not only declares to be *learned and ingenious*, but affirms to be a *satisfactory account*,

"Van Loon, a late antiquary of Holland, has made some observations concerning the *jus primae noctis*, which appear to be learned and ingenious. His words are, 'As mention has been made of the tribute paid by the *serfs* to their masters for permission to marry, it will not be foreign from the subject, if we now treat of the redemption paid for the *jus primae noctis*, which is called by the French *le droit de cullage* †, and with us *het recht des eersten nachts*, and is known in the lordships of Voshol, Schegen, Sluipwyck, and Rhoon, as also in many places of Germany, England, and Scotland.'---*Beschryving der aloude Regeeringwyze van Holand*, iii. 164, &c.

"Here Van Loon supposes that the *mercheta* was paid for redemption of the *jus primae noctis*. After having mentioned the law of Evenus as related by Boece, and its supposed repeal about the 12th century, he adds, 'In the like sense, many of our writers understand the *recht van den eersten nacht*; not however in consequence of this foreign ordinance; for, of what force could the ordinance of a Scottish king be among the Frisians? But they represent it as a remnant of Paganism, which, on the introduction of christianity, was commuted into a payment of a certain sum of money.'

"Although, at first sight, this account of the origin of an antient lewd custom, may appear specious; yet I must fairly acknowledge,

* The privilege of the first nights.—This privilege, however, was not peculiar to Scotland and Holland, but, as we learn from history, was common in England, France, and in other parts of Europe.

† 'Culagium tributum a subditis matrimonio jungendis domino exsolvendum. Gall. *Cullage*. Adde, eodem nomine, varie tamen pronunciato, vocabunt munus in cibis vino vel pecunia exhibendum a recens nupto focis;' *Carpentier*, suppl. ad *Gloss. Du Cange*. The last words are remarkable, as they tend to confirm an observation which Van Loon makes in the sequel.

* that the very existence of such a custom among the Pagan Frisons, seems altogether conjectural, and without any warrant from antiquity. I therefore think, that such an hypothesis ought not to be implicitly received; and this the rather, because it is contrary to every thing that Tacitus has written concerning the manners of the ancient Germans. He says, that adulteries were rare among those people, and were severely punished; and that the innate chastity of the Germans contributed more to the preventing of wantonness, than the most rigorous sanctions of the Roman laws.'

" Thus also, in the sermons preached by Boniface in this country, for the conversion of the Frisons, the worship in sacred groves, various other heathenish superstitions and lasciviousness in general, are censured; but we do not find that the abuse in question is ever mentioned, although it merited especial censure.

" Besides, although the laws of the Frisons mention various punishments inflicted on lewdness, as well in the case of freemen as of bondmen, there is not any vestige of a redemption of this nature to be found in them.

" I should wish to know by whom this redemption was exacted during the reigns of the kings of the Franks. Certainly not by the princes themselves, far less by the lords of seignories; for, at that time, there were no lordships of seignories in this country; neither could it be by the hundred men, [*centenarii*]: for they, in the same manner as the counts, [*Graven*, or *comites*], were bound to judge, not according to their own pleasure, or arbitrarily, but partly by the laws of the Frisons, partly by the common law, or the *capitula* of the Frank kings.'

" It appears to me, that this redemption of the *recht van den eersten nacht*, must be derived from a very different source. In the fourth council of Carthage, held in the year 398, it was ordained, that all new-married persons, out of respect for the sacerdotal benediction, *eodem nocte in virginitate permanerent*. This species of continency was not only enforced by the general constitutions of the kings of the Franks, but also prolonged for three nights, after the example of Tobias, that the bridegroom might employ that interval in prayer, with this charge, that the bride should remain in the mean time under the custody of her attendants, and only after the expiration of the three nights should be delivered over to the society of the bridegroom. Nevertheless, when, about the beginning of the 12th century, the office of judges in the tribunal of a hundred [*centenae*] had become hereditary, instead of elective, as in the days of the kings of the Franks; and when, in the following century, the jurisdiction of the counts [*Graven*] became feudal, the ancient constitutions of those kings, touching the abstinence for three nights, &c. were neglected by the new lords of the country; and, if they were not totally abolished, at least the redemption of this inconvenient custom was permitted; just as in Brabant at this day, persons newly betrothed are permitted to purchase an exemption from having their bans thrice proclaimed. It is of such a sort of redemption, that I think the *recht van den eerst nacht* ought to be understood.

" There is an old custom, probably arising from the same cause, and

‘and which still subsists among our peasants; by it, on payment of a dinner of fish, or any thing else, the attendants on the bride sell and deliver her over to the bridegroom.’

“Were it necessary, more observations might be added on this subject; but I apprehend, that enough has been already said to explain the nature of the *jus primæ noctis*, as well as of the *mercheta*.

“I cannot, however, omit mentioning a remark made by Mr. Bayle. This subject suited his taste; it afforded him an opportunity of quoting books that are little known, of using gross language, and of representing man in odious colours. Having mentioned that the house of Rovere in Piedmont had a strange privilege, he subjoins this note: ‘C’etoit un droit de pucelage des filles que leurs vassaux epousoient. Un Cardinal de cette maison jetta dans le feu la patente de ce privilege. *Cotal costume* l’auteur venoit de parler de celle que Malcolm [Evenus] Roi d’Ecosse avoit etablie, *cotal costume de Pagani et de Gentili fu gia in Piemonte, et il Cardinale illustrissimo Hieronimo della Rovere mi diceva haver egli stesso abbruciato il privilegio che haveva di cio la sua casa*; ces paroles sont d’un auteur qui vivoit au commencement du xvii. siecle;’ *Bonifaccio Vannozi* avvertimenti politici, tom. ii. p. 253.—*Bayle, dict. v. Sixte* iv. rem. H.

“Since the well-meaning cardinal thought fit to burn the grant, we may be allowed to doubt of its contents, until some other evidence of them shall appear. It is probable, that he imagined *that* to be a lewd and flagitious privilege, which in the course of this dissertation, has appeared to have been of a nature altogether inoffensive.

“Bayle adds, ‘*Monfieur Pars Ministre de Katwic raconte, dans un ouvrage Flamand, intitulé Katwykfe oudbeden, c’est a dire antiquitez de Katwic, p. 196. que certains seigneurs de Hollande, il en nomme quelques uns, ont eu un semblable privilege, et que les etats l’ont aboli en leur donnant quelque argent.*’

“I have had no opportunity of consulting the treatise here quoted; but I see that Van Loon has gone over the same ground; and I presume, that the lords, who are said by Pars to have enjoyed this privilege, were the lords of Voshol, Shegen, Sluipwyck, and Rhoon, of whose *recht van den eersten nacht* Van Loon has given a satisfactory account.”

Of these dissertations our author has given us eight, the last of which treats “Of the origin of the house of STEWART;” which he deduces from a certain Princefs of Denmark, who was got with child by a bear, whose son was called *Bern*, and naturally enough had ears like a bear. But for this curious genealogy, we must refer our readers to the work itself.

We come next to tables, shewing the succession of the kings of Scotland, from Malcolm III. to Robert I. Their marriages, children, and the time of their death; and also, the kings of England, France, and the Popes, who were their contemporaries.

To these tables are added a chronological abridgment of events, serving as an Index to the whole.

We should here take our leave of this erudite and inquisitive annalist,

annalist, did we not think it a piece of justice due to his critical ingenuity, to give a farther specimen of the laudable freedom with which he speaks of less considerate historians. In closing his account of the action of Falkirk, in the year 1298, he says, I have drawn up this account from the testimony of English historians, who have done justice to the courage and steadiness of their enemies, while our historians have represented their own countrymen as occupied in frivolous unmeaning contests, and from treachery and resentment, abandoning the public cause in the day of trial.

“ It would be tedious and unprofitable to recite all that has been said on this subject by our own writers from Fordun to Abercrombie. How Wallace, Stewart, and Comyn, quarrelled on the punctilio of leading the van of an army which stood on the defensive: How Stewart compared Wallace to ‘ an owl with borrowed feathers.’ How the Scottish commanders, busied in this frivolous altercation, had no leisure to form their army: How Comyn traiterously withdrew with 10000 men; how Wallace, from resentment, followed his example: How, by such disastrous incidents, the Scottish army was enfeebled, and Stewart and his party abandoned to destruction. Our histories abound in trash of this kind: There is scarcely one of our writers who has not produced an invective against Comyn, or an apology for Wallace, or a lamentation over the deserted Stewart. What dissensions may have prevailed among the Scottish commanders, it is impossible to know. It appears not to me that their dissensions had any influence on their conduct in the day of battle. The truth seems to be this: The English cavalry greatly exceeded the Scottish in numbers, were infinitely better equipped, and more adroit: The Scottish cavalry were intimidated, and fled. Had they remained on the field, they might have preserved their honour; but they never could have turned the chance of that day. It was natural, however, for such of the infantry as survived the engagement, to impute their disaster to the defection of the cavalry. National pride would ascribe their flight to treachery rather than to pusillanimity. It is not improbable that Comyn commanded the cavalry; hence a report may have been spread, that Comyn betrayed his country; this report has been embellished by each successive relator. When men are seized with a panic, their commander must from necessity, or will from prudence, accompany them in their flight. Earl Warrenne fled with his army from Stirling to Berwick; yet Edward I. did not punish him as a traitor or a coward.

“ The tale of Comyn’s treachery, and Wallace’s ill-timed resentment, may have gained credit, because it is a pretty tale, and not improbable in itself: But it amazes me that the story of the congress of Bruce and Wallace after the battle of Falkirk should have gained credit. I lay aside the full evidence which we now possess, ‘ that Bruce was not, at that time, of the English party, nor present at the battle.’ For it must be admitted, that our historians knew nothing of those circumstances which demonstrate the impossibility of the congress.

gress. But the wonder is, that men of sound judgment should not have seen the absurdity of a long conversation between the commander of a flying army, and one of the leaders of a victorious army. When Fordun told the story, he placed 'a narrow but inaccessible glen' between the speakers. Later historians have substituted the river Carron in the place of the inaccessible glen, and they make Bruce and Wallace talk across the river like two young declaimers from the pulpits in a school of rhetoric.^f

Without taking upon us to anticipate the judgment of the public, respecting the plan and execution of this work, we have only to add, that we ourselves have perused it with much pleasure, and doubt not to re-peruse it occasionally with equal profit.

ART. II. *Experiments and Observations on different Kinds of Air.*

By Joseph Priestley, LL.D. F.R.S. Vol. II. 8vo. 6s. Johnson.

Ita res accendunt lumina rebus.

LUCRETIVS.

Paying the compliment, due to the assiduity and ingenuity of Dr. Priestley, in the prosecution of his pursuits respecting the different kinds of *air*, we must not proceed to the specification of the examples he has given us of it in his second volume, without taking some notice of the flagrant instances of the vanity of over-weening merit, which are but too apparent in his preface. After congratulating himself on the very general attention, which the success of his experiments has excited among *philosophers* in every part of Europe, he thus concludes his encomium upon himself.

"Upon the whole, there is not perhaps an example, in all the history of philosophy, of so much zeal and emulation being excited by any object. I even question whether the subject of *electricity*, under the auspices of Dr. Franklin, ever engaged more general attention; and now these two pursuits are happily united, and admirably promote each other.

"In reality, this is not now a business of *air* only, as it was at the first; but appears to be of much greater magnitude and extent, so as to diffuse light upon the most *general principles* of natural knowledge, and especially those about which *chymistry* is particularly conversant. And it will not now be thought very assuming to say, that, by working in a tub of water, or a basin of quicksilver, we may perhaps discover principles of more extensive influence than even that of *gravity* itself, the discovery of which, in its full extent, contributed so much to immortalize the name of Newton."

What Dr. Priestley means, by discovering in a tub of water or a basin of quicksilver, principles of more *extensive influence* than that of *gravity* itself, we do not readily conceive; any more than we can imagine the reputation Dr. Priestley will reap, from his discoveries in their fullest extent, will ever eclipse the fame of a Newton; who yet went no farther than to a general application of the

the before-mentioned principle of gravity.—It is with more appearance of modesty, he says a little afterwards,

“ There is nothing capital in this volume from which I can hope to derive any other kind of honour, than that of being the instrument in the hands of divine providence, which makes use of human industry to strike out, and diffuse, that knowledge of the system of nature, which seems, for some great purpose that we cannot as yet fully comprehend, to have been reserved for this age of the world.”

How far our knowledge of the general system of nature will be improved, by such discoveries as those of our author, is not easy to foresee. Much improvement of this general kind, as well as particular aid to the *Materia Medica*, was expected from our late discoveries in electricity: in which, however, we have been hitherto egregiously disappointed. Chemical discoveries (and these can be called no other) are often wonderful, without being equally useful or instructive; at the same time, they are not the *most general* principles of natural knowledge. The invention of gunpowder was certainly as remarkable as any other in the annals of chemistry: yet how many thousand animal lives have been sacrificed in the fatal experiments of its practical use, without our being able to obtain a systematical criterion of its mechanical force, or a physical analysis of its composition. Not that we mean to depreciate the discoveries in question, relative to the different qualities of that general medium of animal and vegetable life, the terrestrial atmosphere. They promise to be of practical use, and will doubtless indirectly tend to the elucidation of the general principles of science; notwithstanding we cannot agree, with our author, to dignify the most successful series of such experiments with the title of a *science*. The schools had been for ages divided between metaphysical reveries and the practical conundrums of the chemists, when the publication of the modern institutes of the mechanical, or Newtonian philosophy, threw such a superior lustre on physics, that it for a while eclipsed the brightest notions of the metaphysicians and alchymists. The mathematical sciences were accordingly cultivated as the principal means of promoting natural and physical knowledge. On the wonderful discoveries since made in electricity by Dr. Franklin and others, the difficulty, of accounting for such astonishing phenomena from the assumed elements of matter and laws of motion, drove our experimentalists back again to chemical principles and enquiries. The primary elements were no longer homogeneous, and the different qualities of bodies the mere effect of their modification; but there must be different kinds of original matter, possessed of immechanical properties, for which gravity, elasticity, and the simple laws of motion, could not possibly account. It is no wonder that, discarding geometry and mechanics, pure physics became in a manner an occult and therefore a neglected science,

while

while chemistry assumed its place and consequence, exhibiting the principles of her own particular science for the general elements of natural philosophy. The latter are the immediate object of physics, a science whose principles exhibit the direct principles of things, or the phenomena of nature itself; which must be accounted for strictly mathematically, and in some measure mechanically, or they are not physically accounted for at all. That all those phenomena cannot be so solved at present (and possibly never will) is obvious. Many of them, however, may be accounted for, on the admission of *secondary* principles, though not to be traced back to the *primary*. Thus many things may be *chemically* accounted for, that cannot be *physically* so; and even *physically* accounted for, that may not be *altogether mechanically* so; at least conceiving mechanics to be, as it is generally held at present, the science of matter and motion.—But whatever revolutions may happen in the popularity of systems or sciences, physics or natural philosophy, on which, as Lord Bacon observes, all the other sciences are founded, will ever bear the first rank in point of real dignity; while the rest can only be deemed assistants or handmaids to this original dictatress of all human knowledge. Physical science, however, does not consist in the mere observation of the phenomena resulting from the turning of an electrical machine, or the working in a tub of water or basin of quicksilver. We would not have Dr. Priestley, therefore, be too assuming on the success of his experiments, or the popularity of such practical pursuits. At least it would better become any body than himself, to insinuate that he is at the head of those, who are running a career, in which they are likely to acquire a superior title to immortal fame than Newton himself.

It was hardly worth the while of a philosopher engaged in so arduous an enterprize, to abate a moment of his speed, to complain of Ben Wilson, for having charged him with a blunder, in a work on another subject, which was owing to an error of the press*; yet of this he makes very serious mention, as a matter of mighty importance. Still more foreign to the subject of the present work, is the notice Dr. Priestley takes of the accusation urged against him, respecting his disbelief of the immortality of the soul; which, as it first appeared in the letter of a correspondent to the London Reviewers, we are in some degree interested in; especially as it has been insinuated to us that the advertisement, the Doctor complains of, was supposed to come from some person desirous of promoting the circulation of our Review.—The

* See London Review for September last, page 193; where this blunder is noticed in a quotation from Mr. Wilson's book.—Not imagining Mr. W. could overlook the table of errata, we did not suspect the misrepresentation, and, therefore, did not correct it, as otherwise we should, in justice to Dr. Priestley, have done.

candour, with which we spoke of the passage in question, and the readiness we have shewn to admit what hath been sent us in its defence, will, we doubt not, exculpate us from any imputation of wishing to misrepresent Dr. Priestley's sentiments on this head. At the same time, nevertheless, we must own that we think the doctor views the matter of that advertisement in too heinous a light. He makes the same objection to the mutilated quotation from *Dr. Hartley's observations*, as we made to our correspondent, Mr. Seton; to whom we cannot impute that wilful wickedness, the doctor ascribes to the author of the advertisement*. The apparent intent of the advertisement, however, being to cause a more general circulation of Seton's letter, we made enquiries, on our own account, after the advertiser, who was not the author of the letter, though privy to the writing it, and we believe, desirous of exposing, as much as possible, what he thought *wilful wickedness* in Dr. Priestley, viz. the publication of the dangerous doctrine of the natural mortality of the soul. We must take the liberty also ourselves of charging Dr. Priestley with *misrepresentation* in saying "I have been represented in an artful advertisement, frequently repeated in all the English newspapers as not believing in a future state." Now so far was the advertisement in question from being *frequently repeated in all the English newspapers*, that we have good reason to believe it was not printed more than twice or thrice, and that not more than in one or two at most of the *London* newspapers; having ourselves prevailed on the advertiser to suppress it; as carrying with it an *insinuation* apparently at least injurious to the doctor. We hope Dr. P. did not mean *wilfully* or *wickedly* to impose an *untruth* on the public; but that the unguarded terms of his assertion were rather calculated for his *foreign* friends, who, not well understanding English, might not require greater accuracy of expression, in being given to understand the charge was made generally known.

"This affair, says Dr. Priestley, has been the occasion of much exultation among *bigots*, as a proof that freedom of thinking in matters of religion leads to infidelity; and *unbelievers*, who have never read any but my philosophical writings, have considered me as one of their fraternity. To the former I shall say nothing, because it would avail nothing. To the latter, of whom I have more hopes, I would take this opportunity of observing (and in this I address myself to foreigners more than my own countrymen) that, as they will agree with me in the opinion of the *natural mortality of the soul*, which is agreeable to every appearance in nature, it nearly concerns us to consider whether there be no evidence of a future life of retribution independent of the contrary doctrine, which has no countenance from the scriptures †;

* London Review, Vol. I. page 526.

† In this opinion I am far from being singular. It is known to have been the opinion of Luther, and many of the most eminent of the first reformers. Of late years it

that it argues extreme narrowness of mind, unworthy of the spirit of philosophy, not to extend our views and enquiries beyond the circle of those objects about which natural philosophy is conversant, which terminate in gaining a knowledge of the visible system of nature; and that it behoves us to consider whether the great Author of nature has not afforded us sufficient *data* for knowledge infinitely more interesting to us, more immediately respecting our relation to himself, and his gracious provision for our improvement and happiness, not only in *this infancy of our being*, but to a period which has no bounds."

We cannot help taking the liberty to observe, that the above and subsequent passages of Dr. Priestley's preface do, by no means, tend to clear him of the imputation of which he complains, and about which he seems so solicitous to be freed. His declaration that he has more hopes of *unbelievers* than of *bigots* might not appear exceptionable, if it were not well known that Dr. P. looks upon a rigid attachment to orthodoxy as *bigotry*. *Believers* in the doctrines, which the established church hold to be essential to christianity, are, with Dr. P. and his brother philosophers, *bigots*: what his *unbelievers* can be, it is hard to guess, if they stop short of downright atheism. And yet of such he has more hopes than of *bigots*. While Dr. Priestley "flatters himself, yet doubts if it be any flattery, that there is not, in the whole compass of philosophical writing, a history of experiments so *truly ingenuous* as his own," it would be well if he would, without flattery, be as ingenuous a divine as he flatters himself he is a philosopher. Or perhaps we are wrong; the Doctor is more prudential and knows better; it might not be so well for him, to be as ingenuous in theological matters as in philosophical. Seriously, if he be tenacious of ingenuousness of character, it behoves him, after so frank and full a declaration of his belief of the natural *mortality* of the soul, to make a formal recantation of many things he has asserted in various parts of his other writings. In his Institutes of Religion, for instance, he has an intire volume on the evidences of christianity, in which he again tells us; "he flatters himself he has placed several parts of it in a new and stronger light, and this from *inclination* only, without a shadow of *interest* to bias him.—Ah! Doctor! Doctor! it may not be the *shadow* of interest that can bias many men, who prudently push on, right forward, in pursuit of the *substance*. Even the temporal value of a religious reputation is in some circumstances too great to be sacrificed to spiritual speculations. In your present more secular situation you might venture, as you

it has been most ably supported by the present excellent bishop of Carlisle, and is now generally adopted by rational christians. The opinion of the *natural immortality of the soul*, had its origin in the heathen philosophy; and having, with other pagan notions, insinuated itself into christianity (which has been miserably depraved by this means) has been the great support of the popish doctrines of *purgatory*, and the *worship of the dead*.

have,

have, to go greater lengths : but you must think *believers* credulous indeed, who can conceive you serious in supposing *unbelievers* may be converted to christianity by such flimsy arguments as the following.

“ Let philosophers, as certainly becomes their character, consider *facts*, and the *phenomena of the human mind*, as influenced by facts, and it must appear to them to be utterly incredible, that christianity should have arisen, have been propagated, and have established itself in the world, in the circumstances in which all history shews that it did arise, and was propagated, if it had not been founded on truth and fact; such facts as are strictly the subject of historical investigation.

“ The common objection against religion among philosophers is, that it was invented by artful interested *priests*, or wise *magistrates* : but it is not fact that *christianity* had any such origin. No priest was concerned in the invention of it, nor did any civil magistrate foster it : but, on the contrary, it was violently opposed by all priests, and all magistrates, wherever it appeared, and by its own evidence it triumphed over both. These are *facts* worthy the attention of philosophers, as such.”

They are so, and yet there is another fact that will puzzle a man of as much common sense as is in the possession of any philosopher. This is, that an ingenious writer shall pretend to consistency, while he gives up the natural immortality of the soul, and with it every philosophical argument in favour of a future state, and yet, without calling in the aid or even admitting the necessity of the operation of divine grace, will suppose philosophical considerations alone sufficient to induce an infidel to believe the truth of revelation, and its testimony in favour of futurity.

But to take leave of our author's preface, and come to his work itself ; which consists, as well of new experiments and observations on various kinds of *air*, as of several before published in the *philosophical transactions*. As an introduction to the whole, he has prepared an account of an additional apparatus for making such experiments, and of the precautions proper to be attended to in the use of it. The subjects particularly in the first fourteen sections are as thus laid down in the table of contents.

“ Section 1. Of vitriolic acid air.—Sect. 2. Of vegetable acid air.—Sect. 3. Of dephlogistified air, and of the constitution of the atmosphere.—Sect. 4. A more particular account of some processes for the production of dephlogistified air.—Sect. 5. Miscellaneous observations on the properties of dephlogistified air.—Sect. 6. Of air procured from various substances by means of heat only.—Sect. 7. Of air produced by the solution of vegetable substances in spirit of nitre.—Sect. 8. Of air procured by the solution of animal substances in spirit of nitre.—Sect. 9. Miscellaneous experiments relating to nitre, the nitrous acid and nitrous air.—Sect. 10. Some observations on common air.—Sect. 11. Of the fluor acid air.—Sect. 12. Experiments and observations relating to fixed air.—Sect. 13. Miscellaneous observations

observations.—Sect. 14. Experiments and observations on charcoal, first published in the philosophical transactions, vol. LX. p. 211.

In the fifteenth section introduces the substance of his pamphlet before printed, on the impregnation of water with fixed air. This he divides into three parts. In the first, giving an history of the discovery, in which among other important circumstances, we are made acquainted with the discoverer's intimacy with the duke of Northumberland, Sir George Saville, &c. with the great deference and civility shewn him by Lord Sandwich, the board of admiralty, and the college of physicians.

"In the second part are given directions for impregnating water with fixed air.—Sect. 1. The preface to the directions as first published.—Sect. 2. The directions, preparations, process and observations."

In part III. are given Dr. Noorth's objections to the preceding method of impregnating water with fixed air, and a comparison of it with his own method, both as published by himself and improved by Mr. Parker.

"In the sixteenth and seventeenth sections are given an account of some misrepresentations of the author's sentiments, and of some differences of opinion with respect to the subject of air, and experiments relating to some of the preceding sections, made since they were printed off."

An appendix contains the following papers.

"Number I. Experiments and observations relating to some of the chemical properties of the fluid, commonly called fixed air; and tending to prove, that it is merely the vapour of a particular acid. In two letters to the rev. Dr. Priestley. By William Bewly.

"Numb. II. A letter from Dr. Percival, F. R. S. and S. A. to the rev. Dr. Priestley, on the solution of stones of urinary and of the gall bladder, by water impregnated with fixed air.

"Numb. III. A letter from Dr. Dobson of Liverpool, to Dr. Priestley.

"Numb. IV. Extract of a letter from John Warren, M. D. of Taunton, to Dr. Priestley, with a medical case, proving the use of glysters of fixed air in a putrid disease."

To the whole is added, a general index to the two volumes of experiments, which Dr. Priestley has published on this curious subject. Our readers will, we dare say, readily excuse us from quoting any of the particular experiments, as it would afford the generality of them little instruction and less amusement. We cannot dismiss these volumes however, without most earnestly recommending them to such as make philosophical enquiries their pursuit, and are qualified to judge of improvements in the knowledge of nature.

ART. III. *The Lusiad; or the Discovery of India. An Epic Poem. Translated from the Original Portuguese of Luis de Camoens. By William Julius Mickle, 4to. Continued from page 513. Vol. II.*

To the life of the author, given in our last appendix, the translator, in his introduction adds the following facts and reflections. Soon after the death of Camoens, so neglected during his life, a number of epitaphs were written in honour of his memory.

"The greatness of his merit, says he, was universally confessed, and his *Lusiad* was translated into various languages*. Nor ought it to be omitted, that the man so miserably neglected by the weak king Henry, was earnestly enquired after by Philip of Spain, when he assumed the crown of Lisbon. When Philip heard that Camoens was dead, both his words and his countenance expressed his disappointment and grief.

"From the whole tenor of his life, and from that spirit which glows throughout the *Lusiad*, it evidently appears that the courage and manners of Camoens flowed from true greatness and dignity of soul. Though his polished conversation † was often courted by the great, he appears so distant from servility, that his imprudence in this respect is by some highly blamed. Yet the instances of it by no means deserve that severity of censure with which some writers have condemned him. Unconscious of the feelings of a Camoens, they knew not that a carelessness in securing the smiles of fortune, and an open honesty of indignation, are almost inseparable from the enthusiasm of fine imagination. The truth is, the man possessed of true genius feels his greatest happiness in the pursuits and excursions of the mind, and therefore makes an estimate of things, very different from that of him whose unremitting attention is devoted to his external interest. The profusion of Camoens is also censured. Had

* According to Gedron, a second edition of the *Lusiad* appeared in the same year with the first. There are two Italian and four Spanish translations of it. An hundred years before Casters's version it appeared in French. Thomas de Faria, Bp. of Targa in Africa, translated it into Latin, and printed it without either his own or the name of Camoens: a mean but vain attempt to pass his version upon the public as an original. Le P. Nicéron says there were two other Latin translations. It is translated also into Hebrew with great elegance and spirit by one Luzzetto, a learned and ingenious Jew, author of several poems in that language, and who, about thirty years ago died in the Holy Land.

† Camoens has not escaped the fate of other eminent wits. Their ignorant admirers contrive anecdotes of their humour, which in reality disgrace them. Camoens, it is said, one day heard a potter singing some of his verses in a miserable mangled manner, and by way of retaliation, broke a parcel of his earthen ware. "Friend, said he, you destroy my verses and I destroy your goods." The same foolish story is told of Ariosto; nay, we are even informed, that Rinaldo's speech to his horse in the first book,

Ferma Baiardo mio, &c.

was the passage mistuned; and that on the potter's complaint, the injured poet replied, "I have only broken a few base pots of thine not worth a groat, but thou hast murdered a fine stanza of mine worth a mark of gold." But both these silly tales are borrowed from Plutarch's life of Arcefilaus, where the same dull humour is told of Philoxenus. "He heard some brick-makers mistune one of his songs, and in return he destroyed a number of their bricks."

he dissipated the wealth he acquired at Macao, his profusion indeed had been criminal; but it does not appear that he ever enjoyed any other opportunity of acquiring independence. But Camoens was unfortunate, and the unfortunate man is viewed

— through the dim shade his fate casts o'er him :

A shade that spreads its evening darkness o'er
His brightest virtues, while it shews his foibles
Crowding and obvious as the midnight stars,
Which in the sunshine of prosperity
Never had been descried—

Yet after the strictest discussion, when all the causes are weighed together, the misfortunes of Camoens will appear the fault and disgrace of his age and country, and not of the man. His talents would have secured him an apartment in the palace of Augustus, but such talents are a curse to their possessor in an illiterate nation. After all, however, if he was imprudent on his first appearance at the court of John III. if the honesty of his indignation led him into great imprudence, as certainly it did, when at Goa he satyrised the Viceroy and the first Goths in power; yet let it also be remembered, that 'The gifts of imagination bring the heaviest task upon the vigilance of reason; and to bear those faculties with unerring rectitude or invariable propriety, requires a degree of firmness and of cool attention, which doth not always attend the higher gifts of the mind. Yet difficult as nature herself seems to have rendered the task of regularity to genius, it is the supreme consolation of dullness and of folly to point with Gothic triumph to those excesses which are the overflowings of faculties they never enjoyed. Perfectly unconscious that they are indebted to their stupidity for the consistency of their conduct, they plume themselves on an imaginary virtue, which has its origin in what is really their disgrace.— Let such, if such dare approach the shrine of Camoens, withdraw to a respectful distance; and should they behold the ruins of genius, or the weakness of an exalted mind, let them be taught to lament, that nature has left the noblest of her works imperfect.'

After bestowing an eulogium on poetry in general, Mr. Mickle proceeds to defend that of Camoens, and particularly the *Lusiad*, from the depreciating criticism of Voltaire, who has most egregiously misrepresented and affected to turn into ridicule, the conduct and machinery of this Portuguese poem. He observes, that our countryman Lord Kaimes, misled by that superficial and volatile French critic, has done Camoens equal injustice. We shall select for this part of our translator's introduction the following short paragraph, to which are subjoined, the accompanying annotations.

"The poem of Camoens, indeed, so fully vindicates itself, that this defence of it perhaps may seem unnecessary. Yet one consideration will vindicate this defence. The poem is written in a language unknown in polite literature. Few are able to judge of the original, and the unjust clamour raised against it by Rapin * and Voltaire, has

* It is an unhappy thing to write in an unread tongue. Never was author so misrepresented by ignorance as the poet of Portugal. Rapin, that cold-blooded critic,

been received in Europe as its true character. Lord Kaimes †, and other authors, very cordially condemn its mixture of Pagan and Chris-

critic, tells us, that to write a good Epic, *Il faut observer de la proportion dans le dessein*, it is necessary to observe proportion in the design, justness in the thought, and not to fall into rambling."—He then asserts, that Camoens trespasses against all these rules—that he wants discernment, and conduct—that he thought of nothing but to express the pride of his nation, for his style, he says, *est fier & fastueux*, fierce and tilted. In another place he says, "poetical diction ought to be clear, natural, and harmonious, and that obscurity is its greatest blemish,"—to which, having named Camoens, he adds, "*ses vers sont si obscurs, qu'ils pourroient passer pour des mysteres*—his verses are so obscure that they may pass for mysteries."—Perhaps the old French version may deserve this character; but certain it is from hence, that Rapin never read the original. Perspicuity, elegant simplicity, and the most natural unstrained harmony, is the just characteristic of the style of Camoens. The appeal is to the world. And the first linguist of the age, has given the style of Camoens a very different character from this of Rapin: *Camoensium Lusitanum, cujus poesis adeo venusta est, adeo polita, ut nihil esse possit jucundius; interdum vero, adeo elata, grandiloqua, ac sonora, ut nihil fingi possit magnificentius.* JONES, *Poeseos Asiaticae* Comment.

Montesquieu's high idea of the *Lusiad* is cited p. 227. We shall only add the suffrage of the great Cervantes, who, in his *Don Quixote*, c. iv. l. 6. most warmly expresses his idea of the excellence of the genius of Camoens.

† Lord Kaimes thus follows Voltaire: "Portugal was rising in power and splendour (it was hastening to the very last stages of declension) when Camoens wrote the *Lusiad*, and with respect to the music of verse it has merit. The author however is far from shining in point of taste (most masterly description and boundless variety however are his characteristics. He has given the two finest fictions in poetry. And according to Voltaire the story of *Inez* is equal to the best written parts of *Virgil*.) He makes a strange jumble of heathen and christian deities. 'Gama,' observes Voltaire, 'in a storm addresses his prayers to Christ; but it is Venus who comes to his relief.' Voltaire's observation is but too well founded (and is it indeed in the name of bonesty!) In the first book, Jove summons a council of the gods, which is described at great length, for no earthly purpose but to shew that he favoured the Portuguese: Bacchus, on the other hand, declares against them on the following account, that he himself had gained immortal glory as conqueror of India; which would be eclipsed if the Indies should be conquered a second time by the Portuguese. A Moorish commander having received Gama with smiles, but with hatred in his heart, the poet brings down Bacchus from heaven to confirm the Moor in his wicked purposes, which would have been perpetrated, had not Venus interposed in Gama's behalf. In the second canto Bacchus feigns himself to be a christian, in order to deceive the Portuguese, but Venus implores her father Jupiter to protect them."

Such is the view of the *Lusiad* given by a professed critic. It is impossible to make any remark on it without giving offence to false delicacy. But to that goddess the translator of the injured Camoens will offer no sacrifice. What ignorance of the epic poem, unpardonable in a professed dictator in criticism, does the whole of it betray! Lucan has been severely censured by the greatest of ancient and modern critics, for the want of poetical clothing or allegory. But we have already been explicit on that allegorical personification in which the true spirit of poetry exists. In this manner Virgil and Homer conduct their poems. (See the note, p. 267.) But our critic perceives nothing of this kind in Camoens. Though the whole conduct of the *Lusiad* depends upon the council held by Jove, upon the allegorical parts taken by the personages,

Her spreading honours thus the one inspir'd,

And one the dread to lose his worship fir'd—

and though this allegory is finely sustained throughout the whole poem, where celestial love is ever mindful (see b. 9.) that Jove or fate had decreed her altars should be reared in consequence of the success of her heroes; though all this is truly Homeric, is what the world ever esteemed the true epic conduct, our critic can see no *artistic purpose* in the council of Jove, but to shew that he favoured the Lusians; no reason for the opposition of Bacchus, but that he had been conqueror of India, and

was

tian mythology; even condemn it in terms, as if the Lusiad, the poem which of all other modern ones is the most unexceptionable in this, were in this mixture the most egregiously unsufferable.—Besides, whatever has the sanction of the celebrated name of Voltaire will be remembered, and unless circumstantially refuted, may one time* per-

was averse that it should be conquered a second time. In the same ignorance of the epic conduct is the *vacant* account of Bacchus and the Moor. But let our critic be told, that through the sides of Camoens, if his blow will avail, he has murdered both Homer and Virgil. What condemns Bacchus and the Moor, condemns the part of Juno in the *Eneid*, and every interpolation of Juno and Neptune in Homer. To make the Lusians believe that Mombassa was inhabited by christians, the Moors took the ambassadors of Gama to a house, where they shewed them a christian altar. This is history. Camoens, in the true spirit of the epic poetry, ascribes this appearance to the illusion of Bacchus. Hector and Turnus are both thus deceived. And Bacchus, as already proved, was esteemed a fallen angel when our poet wrote. Nor are the ancients alone thus reprobated in the sentence passed upon Camoens. If his machinery must be condemned, with what accumulated weight must his sentence fall upon the greatest of our modern poets! But the mystery is easily explained: there are a race of critics, who cannot perceive the noble prosopoeia of Milton's angels, who would reduce a Virgil to a Lucan, a Camoens to a mere historian; who would strip poetry of all her ornaments, because they cannot see them, of all her passions, because they cannot feel them; in a word, who would leave her nothing but the neatness, the cadence, and tinkle of verse.

* Voltaire's description of the apparition near the Cape of Good Hope, is just as wide of the original as bombast is from the true sublime; yet it has been cited by several writers. In Camoens a dark cloud hovers over the fleet, a tremendous noise is heard, Gama exclaims in amazement, and the apparition appears in the air,

— rising thro' the darken'd air,

Appall'd we saw an hideous phantom glare.—

Every part of the description in Camoens is sublime and nobly adapted for the pencil. In Voltaire's last edition, the passage is thus rendered — “*C'est une fantôme, que l'èbène*—it is a phantom which rises from the bottom of the sea; his head touches the clouds; the tempests, the winds, the thunders are around him, his arms are stretched afar over the surface of the waters” — Yet not one picturesque idea of this is in the original. If the phantom's arms are stretched upon the surface of the waters, his shoulders, and his head which touches the clouds, must only be above the tide. Yet, though this imagerie, with tempests, winds and thunders *barling* around him, would be truly absurd upon canvas, a celebrated Italian writer has not only cited Voltaire's description, as that of the original, but has mended that of the Frenchman by a stroke of his own. The feet of the phantom, says Signor Algarotti, are in the unfathomable abyss of the sea.” (See his treatise on Newton's Theory of Light and Colours.) And certainly, if his shoulders and head reached from the surface of the waters to the clouds, the length which the Signor has given to his parts under the water was no bad calculation. Nor is Algarotti the only absurd retailer of Voltaire's misrepresentations. An English traveller, who lately published an account of Spain and Portugal, has quite completed the figure. “*Ses bras s'étendent au loin sur la surface des eaux*, says Voltaire; and our traveller thus translates it, His arms extend over the *whole* surface of the waters.” And thus the burlesque painter is furnished with the finest design imaginable for the mock sublime. A figure up to the arm-pits in the water, its arms extending over the *whole* surface of the sea, its head in the clouds, and its feet in the unfathomable abyss of the ocean! Very fine indeed, it is impossible to mend it farther. Nor is our traveller's specimen of the Portuguese literature less happy. He *very candidly*, and *with much knowledge of his subject*, retails several of the gross misrepresentations and fallacies of Voltaire; and also adds a little blunder or two of his own†. And

† As for example, Camoens, he says, was born in 1523, whilst John III. reigned, whose successor, Don Emmanuel, sent Vasco de Gama on the discovery of India. But this is just the same as if a Portuguese should give his countrymen an account of England, and tell them that George I. was succeeded by Queen Anne; and that Shakespeare was born in the reign of King James.

though

haps be appealed to, as decisive, in the controversies of literary merit."

Having thus replied to the principal objections of Voltaire and others to the poem of his author, the translator gives his own opinion of both in the following words.

" Camoens was the first who wooed the Modern Epic Muse, and she gave him the wreath of a first lover: *A sort of Epic Poetry unheard of before*; or as Voltaire calls it in his last edition, *une nouvelle espèce d'Épopée*. And the grandest subject it is (of profane history) which the world has ever beheld †. A voyage esteemed too great for man to dare; the adventures of this voyage through unknown oceans deemed unnavigable; the Eastern World happily discovered, and for ever indissolubly joined and given to the Western; the grand Portuguese empire in the East founded; the humanization of mankind and universal commerce the consequence! What are the adventures of an old fabulous hero's arrival in Britain, what are Greece and Latium in arms for a woman, compared to this! Troy is in ashes, and even the Roman empire is no more. But the effects of the voyage, adventures, and bravery of the Hero of the Lusiad, will be felt and beheld, and perhaps increase in importance, while the world shall remain.

" Happy in his choice, happy also was the genius of Camoens in the method of pursuing his subject. He has not, like Tasso, given it a total appearance of fiction; nor has he, like Lucan, excluded allegory and poetical machinery. Whether he intended it or not, for his genius was sufficient to suggest its propriety, the judicious precept of Petronius is the model of the Lusiad. That elegant writer proposes a poem on the civil war. *Ecce Belli Civiliis*, says he, *ingens opus — Non enim res gesta versibus comprehendenda sunt (quod longe melius*

though this traveller could not perceive any † beauty in the episode of the sixth Lusiad, that episode will not yield in poetical merit to all the tales of Nestor in Homer.

* As we have paid attention to the strictures of Voltaire, some is also due to the praises which he bestows on the Lusiad. Though he falsely asserts that it wants connection, he immediately adds, "*Tout cela prouve enfin, que l'ouvrage est plein des grandes beautés*."—This only proves, in fine, that the work is full of grand beauties, since these two hundred years it has been the delight of an ingenious nation."—The fiction of the apparition, he owns, will please in every age; and of the episode of Inez, he says, *Il y a peu d'endroits dans Virgile plus attendrissans & mieux écrits*—There are few parts of Virgil more tender or better written.

† The drama and the epopeia are in nothing so different as in this: the subjects of the drama are inexhaustible, those of the epopeia are perhaps exhausted. He who chuses war and the warlike characters, cannot appear as an original. It was well for the memory of Pope, that he did not write the epic poem he intended. It would have been only a copy of Virgil. Camoens and Milton have been happy in the novelty of their subjects; and these they have exhausted. There cannot possibly be so important a voyage as that which gave the eastern world to the western. And did even the story of Columbus afford materials equal to that of Gama, the adventures of the hero, and the view of the extent of his discoveries, must now appear as servile copies of the Lusiad. The view of Spanish America, given in the Auracana, is not only a mere copy, but is introduced even by the very machinery of Camoens.

† He thus *satirically* ridicules it: A tale is told as how twelve Portuguese went to England, &c.

historici faciunt) sed per ambages Deorumque ministeria, & fabulosum sententiarum tormentum præcipitandus est liber spiritus: ut potius furentis animi vaticinatio appareat, quam religiosæ orationis sub testibus fides—

No poem, ancient or modern, merits this character in any degree comparative to the Lusiad. A truth of history is preserved, yet, what is improper for the historian, the ministry of heaven is employed, and the free spirit of poetry throws itself into fictions, which makes the whole appear as an effusion of prophetic fury, and not like a rigid detail of facts given under the sanction of witnesses. Contrary to Lucan, who, in the above rules drawn from the nature of poetry, is severely condemned by Petronius, Camoens conducts his poem *per ambages Deorumque ministeria*. The apparition, which in the night hovers athwart the fleet near the Cape of Good Hope, is the grandest fiction in human composition; the invention his own! In the Island of Venus, the use of which fiction in an Epic poem is also his own, he has given the compleatest assemblage of all the flowers which have ever adorned the bowers of love. And never was the *furentis animi vaticinatio*, more conspicuously displayed than in the prophetic song, the view of the spheres, and of the globe of the earth. Tasso's imitation of the Island of Venus is not equal to the original; and though "Virgil's myrtles * dropping blood are nothing to Tasso's enchanted forest," what are all Ismeno's enchantments to the grandeur and horror of the appearance, prophecy, and evanishment of the spectre of Camoens †!—It has been long agreed among the critics, that the solemnity of religious observances gives great dignity to the historical narrative of the Epopeia. Camoens, in the embarkation of the fleet, and in several other places, is peculiarly happy in the dignity of religious allusions. Manners and character are also required in the Epic poem. But all the Epics which have appeared, are, except two, mere copies of the Iliad in these. Every one has its Agamemnon, Achilles, Ajax, and Ulysses, its calm, furious, gross and intelligent hero. Camoens and Milton happily left this beaten tract, this exhausted field, and have given us pictures of manners unknown in the Iliad, the Eneid, and all those poems which may be classed with the Thebaid. The Lusiad abounds with pictures of manners, from those of the highest chivalry, to those of the rudest, fiercest, and most innocent barbarism. In the fifth, sixth, and ninth books, Leonardo and Veloso are painted in stronger colours than any of the inferior characters in Virgil. But striking character, indeed, is not the excellency of the Eneid. That of Monzaida, the friend of Gama, is much superior to that of Achates. The base, selfish, perfidious and cruel characters of the Zamorim and the Moors, are painted in the strongest colours; and the characters of Gama himself, is that of the finished hero. His cool command of his passions, his deep sagacity, his fixed intrepidity

* See Letters on Chivalry and Romance.

† The Lusiad is also rendered poetical by other fictions. The elegant satyr on King Sebastian, under the name of Adæon; and the prosopopeia of the populace of Portugal venting their murmurs upon the beach when Gama sets sail, display the richness of our author's poetical genius, and are not inferior to any thing of the kind in the classics.

dity, his tenderness of heart, his manly piety, and his high enthusiasm in the love of his country, are all displayed in the superlative degree.—Let him who objects the want of character to the *Lusiad*, beware lest he stumble upon its praise; lest he only say, it wants an Achilles, a Hector, and a Priam. And to the novelty of the manners of the *Lusiad* let the novelty of fire-arms also be added. It has been said, that the buckler, the bow, and the spear must continue the arms of poetry. Yet, however unsuccessful others may have been, Camoens has proved that fire-arms may be introduced with the greatest dignity and finest effect in the Epic Poem.

“As the grand interest of commerce and of mankind forms the subject of the *Lusiad*, so with great propriety, as necessary accompaniments to the voyage of his Hero, the Author has given poetical pictures of the four parts of the world. In the third book, a view of Europe; in the fifth, a view of Africa; and in the tenth, a picture of Asia and America. Homer and Virgil have been highly praised for their judgment in the choice of subjects which interested their countrymen, and Statius has been as severely condemned for his uninteresting choice. But though the subject of Camoens be particularly interesting to his countrymen, it has also the peculiar happiness to be the Poem of every trading nation. It is the Epic Poem of the Birth of Commerce. And in a particular manner the Epic Poem of whatever country has the controul and possession of the commerce of India.

“An unexhausted fertility and variety of poetical description, an unexhausted elevation of sentiment, and a constant tenor of the grand simplicity of diction, complete the character of the *Lusiad* of Camoens: a poem which, though it has hitherto received from the public most unmerited neglect, and from the critics most flagrant injustice, was yet better understood by the greatest poet of Italy. Tasso never did his judgment more credit, than when he confessed that he dreaded Camoens as a rival; or his generosity more honour, than when he addressed this elegant Sonnet to the Hero of the *Lusiad*:

S O N E T T O.

“Vasco, le cui felici, ardite antenne
In contro al sol, che ne riporta il giorno
Spiegar le vele, e fer colà ritorno,
Dove egli par che di cadere accenne:
Non più di te per aspro mar sostenne
Quel, che fece al Ciclope c' traggio, e scorno:
Ne chi turbò l' Arpie nel suo soggiorno,
Ne diè più bel soggetto a colte penne.
Et hor quella del colto, e buon' Luigi,
'Tant' oltre stende il glorioso volo
Che i tuoi spalmati legni andar men lunge.
Ond' a quelli, a cui s'alza il nostro polo,
Et a chi ferma in contra i suoi vestigi,
Per lui del corso tuo la fama aggiunge.

S O N N E T.

S O N N E T.

“Vasco, whose bold and happy bowsprit bore
Against the rising morn; and, homeward fraught,
Whose sails came westward with the day, and brought
The wealth of India to thy native shore:

Ne’er did the Greek such length of seas explore:
The Greek, who sorrow to the Cyclop wrought,
And he, who, Victor, with the Harpies fought,
Never such pomp of naval honours wore.

Great as thou art, and peerless in renown,
Yet thou to Camoens ow’st thy noblest fame;
Farther than thou didst sail, his deathless song
Shall bear the dazzling splendor of thy name;
And under many a sky thy actions crown,
While Time and Fame together glide along.”

An abstract of the argument of the piece, with a particular account and specimen of the translation will be given in our next Review.

ART. IV. *Poetical Amusements at a Villa near Bath.* Vol. II. 4s.
Dilly, London; Frederic, Bath.

Of the first volume of these amusements, and the laudable application of the profits arising from the publication, we gave some account in the first number of our Review. We are happy to find that so benevolent an institution is not only encouraged by the public, but that it is likely to be supported by poetical contributions of greater merit than the first volume gave us reason to expect. We are told, in the preface, indeed, that the editors have nothing to do with criticism, the object of the institution being amusement, and its end charity; it therefore concerns them little who ridicules the one or reprobates the other. What a formidable idea these editors entertain of criticism; or where they got it we can hardly conceive. The business of criticism, “the muse’s handmaid,” is to see that her mistress be not more splendid than elegantly dressed, to point out to poetry the path of propriety, and confine the fictions of fancy within the province of truth. Why then should criticism be supposed so ready to ridicule poetical amusement, or to reprobate christian charity? If charity will hide a multitude of sins, why not excuse a moderate portion of nonsense? To be serious, we are glad, slightly as they affect to treat us critics, that their amusements begin to rise into an object worthy of criticism. As they chuse however to have nothing to do with us, we shall at present have just as little to do with them; confining ourselves to a short extract from the preface.

preface, with a specimen or two of the pieces contained in this second volume, as a tribute due to the design of the editors, the talents of the contribution, and the entertainment of our readers.

“ The rapid sale of an entire edition of the *Poetical Amusements*, within ten days from its appearance, calls for a second edition of the first, and justifies our publication of this second volume.

“ *Bouts Rimées*—those little *aliens* to British genius and British liberty—held out in the infancy of our institution to accommodate the indolent and to encourage the diffident—having, in some measure, answered the objects of their introduction, are, at present, under a general prohibition. The small number of them dispersed through the following sheets—if they bear not with them their own justification—may probably be the last—to confine the writer or molest the reader.

“ The subjects given out were calculated to preclude all discussion of *Party* and *Opinion*—all tendency to *Personality*—and to discourage every violation of the sanctities of society. Nothing (we apprehend) in these volumes can

Give virtue, scandal; innocence, a fear;
Or from the soft-ey'd virgin steal a tear.”

In consequence of the subjects being given out, the reader will find a number of poems on the same topic. The principal subjects of the present volume, are *Simplex Munditiis*.—The difference between wit and humour.—Charity—Hope—Harmony—Beauty---Christmas Gambols---The New Year's Elegy, and Benevolence. We shall select from those on the difference between wit and humour, and on the elegiac muse, the two following.

On the Difference between WIT and HUMOUR.

“ 'Twas May; and o'er the cheerful ground
Each shrub with blossoms smil'd around,
When on the downy lap of earth,
Lo! twins congenial at a birth
Euphrosyne to Phœbus bore,
And seem'd to with the two were four:
Then, seeking titles that might fit,
One, *humour* styl'd; the other, *wit*.
The muses in officious haste
The natals with their presence grac'd:
While each in flattering speech express'd
The sire and dam supremely blest'd:
Their father this resembles; t'other
Resembles more his blue-ey'd mother.
Some saw this difference cannot strike;
As eggs, they're both so much alike.
Apollo smiled, while *three times three*
Thus from each other disagree.
In hopes the knotty suit to end,
He bids the *graces* strait attend.

Quick they obey the call divine,
 And join with speed the tuneful nine.
 Yet, what avails this special jury,
 Pick'd for the cause in such a hurry ?
 Confounded like their cousin muses,
 A verdict clear each nymph refuses.
Some difference they discern ; but *where*,
 They vow 'tis puzzling to declare.
 Surpris'd, too hard to find the case
 For every muse, and every grace
 His sentence, with an awful nod,
 Utter'd the verse-inspiring god :

“ I marvel much that none can see
 * In what these bantlings disagree.
 * Then hear me, all ye virgin train,
 * By my prophetic skill explain,
 * What thus *you* seek but seek in vain :
 * What in their *face* 'tis hard to find,
 * I view---the difference of their *mind*.
 * That little, faucy, prattling chit,
 * Call'd by his doating mother *wit*,
 * With smiling look, and sparkling eye,
 * And forehead full of gaiety,
 * Fraught with ideas quaint and new,
 * And quick conception, known to few ;
 * With pleasing well-tim'd simile,
 * And lively, poignant repartee ;
 * From objects distant and unlike
 * Shall catch resemblances that strike ;
 * And charm the sense, well-pleased to find
 * Things varying, still the same in kind :
 * With harmless, but satyric turn,
 * In thoughts that speak ; and words that burn ;
 * Sometimes an epigram shall throw,
 * Like shaft from Lilliputian bow :
 * Sometimes, in song or roundelay,
 * The smart, yet civil thing shall say,
 * That wounds like painful-pleasing dart
 * And captivates fair lady's heart.
 * Good-natur'd 'midst his various fallies,
 * With elegant conceits he rallies,
 * The head to teach, the heart to mend,
 * A foe to Vice, and Virtue's friend.
 * But see ! how different is th' other,
 * You think so like his elder brother !
 * Cheerful, like *him*, and good and kind,
 * He labours to inform the mind,
 * Its lurking foibles to detect,
 * Its vicious fancies to correct :
 * But mark those lineaments of face ;
 * How full of banter and grimace !

• Solemn

' Solemn his air, as though he felt
 ' Scarce butter in his mouth would melt :
 ' Yet the arch stripling all the while
 ' Indulges a continual smile.
 ' On subtle irony, and leer,
 ' The jest polite, and cover'd sneer,
 ' (While few observe him) still intent,
 ' He *says* the thing, that is not *meant*.
 ' No mimic droll, in beau or belle,
 ' Can act a character so well,
 ' And to the *man* hold up the *fool*
 ' In all the garb of ridicule :
 ' From *wit* as distant (though as keen)
 ' As epigram from comic scene.
 ' Yet still the lads, as things may hap,
 ' Shall sometimes wear each other's cap ;
 ' And *wit* perchance for *humour* pass :
 ' *Humour* in turn shall taste the glass,
 ' To see what likeness *he* can hit ;
 ' And how he apes his brother *wit*.
 ' But soon shall each his fault confess,
 ' Each soon resume his proper dress.
 ' Already can my prospect trace,
 ' When each shall boast a numerous race,
 ' This, of Molières ; of Butlers, that :
 ' Each pleasing with his lively chat ;
 ' Yet each from each as wide asunder,
 ' As winds and tempests are from thunder ;
 ' No more alike, than song to rant is ;
 ' Than Parson Swift to Don Cervantes.
 ' Take then, ye Muses, take these boys,
 ' And soon complete their parents' joys :
 ' Teach them to utter, as they mean :
 ' No thought be clumsy, or unclean.
 ' Then, ere they learn their *awkward* paces,
 ' Consign them to the Sister *Graces* :
 ' Let *them* with speed as *you* began,
 ' Finish the well-digested plan :
 ' For what is *humour*, *wit*, or *face* ;
 ' If either's nurs'd without a *grace* ?

On the ELEGIAC MUSE. By Miss DAVIS.

" 'Twas at Bath-Easton where the *Fair*
 And all the *Beaux Esprits* repair,
 That ever sigh for fame,
 There often from the hill, Parnassus,
 Apollo, and his sprightly lasses,
 To pass the morning came.

All but that melancholy maid,
 Of pensive look, that loves the shade

Where

Where weeping lovers stray,
 Yet once, so sweet her sitters drew,
 'The festive scene, she left the *yeav*
 And e'en her favourite *Gray*,

All sweetly beam'd her pensive eyes,
 Bright as the blue that paints the skies
 When vernal roses bloom.
 A cypress bound her flowing hair,
 With budding myrtle here and there,
 Which gave a soft perfume.

Attentive near the Vase reclin'd,
 With modesty and sweetness join'd,
 She listen'd to the lays;
 For Miller, gracefully polite,
 Had pray'd each different bard to write
 A sonnet in her praise.

Then rising with peculiar grace,
 A gentle smile play'd o'er her face,
 Her pensive accent stole:
 Each listening ear, each raptur'd sense,
Whilst her soft eloquence dispense
 A charm that won the soul.

Ah me! no longer wild surprise
 Within my pensive breast shall rise,
 Why every blooming Grace,
 And Love, with every Sister Muse,
 Should leave their groves, and rather chuse
 To haunt *this* favour'd place.

But *I* no more must here be seen,
 I seek the dull *Funereal Green*
 Where weeping Love appears;
 Where soft-ey'd Melancholy strays,
 We join to all our tender lays,
 The luxury of tears.

Oh may no blooming nymph or swain
 That haunt *these* groves, invoke my strain,
 To paint successful love:
 May each *be just*, may each *be true*;
 And, Miller, long, long blest'd by you,
 'Oh be this FAIRY GROVE.'

We have by no means selected the above as preferable to the greater part of this collection, but because some choice though made at random was necessary. On the whole, whatever exceptions may be made to some of the poetry, we cannot better take leave of this second volume of Bath-Easton Amusements, than in the concluding paragraph of the preface.

“ The

"The contributors to this little collection will be found abundantly entitled to the thanks of the Institutrefs *, the approbation of the LIBERAL, the acknowledgments of the CHARITABLE, and the blessings of the POOR."

ART. V. *The History of the Province of Moray: Extending from the Mouth of the River Spey, to the Borders of Lochaber in Length; and from the Maray Frith, to the Grampian Hills in Breadth: And, including a Part of the Shire of Banff to the East; the whole Shires of Moray and Nairn: and the greatest part of the Shire of Inverness. All which was antiently called the Province of Moray, before there was a Division into Counties. By the Rev. Mr. Lachlan Shaw, Minister of the Gospel at Elgin.* 4to. 12s. 6d. Edinburgh, William Auld. London, John Donaldson.

— Antiquam Exquirite Matrem

This History is divided into six parts, containing an Introduction, the Geography, the Natural History, the Civil and Political, the Military and Ecclesiastical History of Moray: But as the extent and variety of it, so much greater than its popular importance, will not justify our making any copious abstract, we cannot give our readers a better idea of its plan and execution in general than we meet with in the author's preface.

"The author of this undertaking collected the materials of it at different times, and wrote them for his own amusement, without any design of offering them to the public. He perused descriptions of several counties, but had not the good fortune to meet with any tolerable account of the Province of Moray; wherefore, mindful of the observation,

*Nescio qua natale solum dulcedine captos
Tenet, et immemores non finit esse sui.*

He has arranged his collections into the order in which they now appear.

"The geographical part would be less entertaining, if it was not intermixed with a genealogical account of several families of eminence and distinction; in this, his chief view was, to give the true origin and antiquity of those families. It is generally agreed, that we had not fixed surnames in Scotland earlier than the eleventh century: before that period, our kings were named patronimically, as, Malcolm MacKennet, Kenneth MacAlpin, &c. The author has in his hands manuscript accounts of the families treated of, from which entertaining anecdotes might have been extracted; but this, he was afraid, would too much swell the work. He has added the armorial bearings of families. The Romans preserved the distinction of families by the *jus imaginis*: they divided the people into *nobiles*, *novi*, et *ignobiles*: he that had the images or statues of his ancestors,

* Mrs. Miller, of Bath-Easton; to whom some elegant and many pretty compliments are paid in the course of the volume.

who bore eminent offices, as prætor, edile, consul, &c. was called Noble: he that had only his own image or statue, was *Novus* or an *Upstart*: and he that had no statue, was *Ignoble*. Those little statues of wood, marble, brass, &c. were carefully preserved and exposed at funerals and other solemn occasions; and possibly from this came our coats of arms. (*Vid. Suet. in octav. et Diocles. and Nisbet's Use of Armouries.*)

"In the geographical, and some other parts of this work, the author has given the names of places in the Gaëlic language, which is a dialect of the Celtic: in this he has generally observed the proper orthography, which often differs from the common pronunciation in this kingdom: this he has done to make the etymology of these names of places the more intelligible.

"The natural history, although it contains little to gratify the curiosity of those who are much versant in such reading; yet valuable authors have given an account of natural productions of countries such as they write of; and the peculiar product of this province ought not to be omitted, and may be entertaining to many.

"In the civil part, there is such variety as cannot but be agreeable to some readers. In the Roll of Barons, there are several alterations since 1760: in some, sons have come into the place of their fathers; in others, collaterals have succeeded: and in 1774, the king and parliament granted to Major General Frazer, the lands and estate of the late Lord Lovat his father. But the roll, as it now stands, is so well known, that it is unnecessary to write it.

"The Military History is drawn up from the best writers the author has met with.

"The ecclesiastical part may appear to some readers too long. The length however may be excused, considering the great variety of matter it contains; the author has used a style so laconic and brief, that he could not express his thoughts intelligibly in fewer words: and it may be agreeable to some, to find the succession of ministers in parishes, and the changes in ecclesiastical government, since the reformation.

"There is added an appendix, containing a number of papers, most of them never before published; which served to elucidate and confirm many parts in the preceding work."

As a specimen of the historian's stile and manner of writing, we select the following account of the superstitious customs still practised in the county of Moray; which seem to have had their rise from the Druids.

"In hectic and consumptive diseases, they pair the nails of the fingers and toes of the patient, put these parings into a rag cut from his clothes, then wave their hand with the rag thrice round his head crying *Deas-Soil*, after which they bury the rag in some unknown place. I have seen this done: and Pliny, in his natural history, mentions it as practised by the magians or druids of his time.

"When a contagious disease enters among cattle, the fire is extinguished in some villages round: then they force fire with a wheel, or by rubbing a piece of dry wood upon another, and therewith burn juniper

juniper in the stalls of the cattle, that the smoke may purify the air about them : they likewise boil juniper in water, which they sprinkle upon the cattle. This done, the fires in the houses are rekindled from the forced fire. All this I have seen done ; and it is no doubt a druid custom.

“ They narrowly observed the changes of the moon, and will not sell wood, cut turf or fuel, or thatch for houses, or go upon any expedition of importance, but at certain periods of the revolution of that planet : so the druids avoided, if possible, to fight till after the full moon. (*Diodor.*)

“ They divine by bones ; having picked the flesh clean off a shoulder-blade of mutton, which no iron must touch, they turn towards the east, or the rising sun, and looking steadily on the transparent bone, pretend to foretell deaths, burials, &c. This *Osteomanteia* was much practised among the heathens : and the druids consulted the entrails and bones of animals, even of human victims. (*Tacit. Annal* 14.) I have spoken of their regard to omens page 240.

“ At burials they retain many heathenish practices ; such as music and dancing at like-wakes, when the nearest relations of the deceased dance first. At burials, mourning women chant the *Coronach*, or mournful extemporary rhymes, reciting the valourous deeds, expert hunting, &c. of the deceased. When the corpse is lifted, the bed-straw, on which the deceased lay, is carried out and burnt in a place where no beast can come near it ; and they pretend to find next morning, in the ashes, the print of the foot of that person in the family, who shall first die.

“ They believe, that the material world will be destroyed by fire. So general is this persuasion, that when they would express the end of time, they say *Gu-braith, i. e.* ‘ To the conflagration, or destruction.’

“ The use which the druids made of juniper, and their regard to the changes of the moon, shew that they were no strangers to the virtues of plants, and the influences of the celestial bodies.

“ I scarce need observe, that throughout this kingdom, many places have their names, and some persons their surnames, from the druid cards, carns, &c. as Baird, Carnie, Moni-bhard, Tullibardin, Carn-wath, Carn-crofs, &c.”

This work is well-printed and embellished with engravings of some views of ruins and other buildings, and will afford entertainment to the curious ; particularly those who are inquisitive after the antiquities of North-Britain.

ART. VI. *An Essay towards establishing the Melody and Measure of Speech, to be expressed and perpetuated by peculiar Symbols. Continued from page 448, Vol. II. and concluded.*

Having given a pretty full and particular account of Mr. Steele's musical scheme, respecting the melody or rise and fall of the voice in speaking, we should now proceed, in conformity to

our promise, to the consideration of the hints he has thrown out in his preface, in regard to the ascertaining and improving of articulation; we must beg leave, however, to add a word or two on the propriety of prosecuting the former scheme, even admitting that, in the rise and fall of speaking, the voice does run the divisions up and down the very few notes within the compass contended for. The oratorical melody of the Greek tongue being confessedly lost, and the application of it, or the substitution of any thing equivalent to the English, being attended with great, if not insuperable difficulties, it may be worth considering, whether it would not be better to give up all thought of it entirely, and make the suppression of such variation the distinguishing characteristic of *speaking*, as opposed to *singing*. The observation of Tully to a certain *chaunting speaker* is trite and common; and it is notorious that a chaunt or brogue is common to provincial dialects and bad orators, while the most elegant and refined speakers have the least of it. Nay so little have some of our best and most genuine orators of tune in speaking, that we have known very musical ears unable to distinguish it. We frankly own that, on such authority, we ourselves have heretofore denied the existence of it in polished speech. At the same time, we confess ourselves converts to Mr. Steele's proof of its existence. We must do him the justice also to own ourselves particularly pleased with his illustration of, what he calls the *poize*, or *light and heavy modes of emphasis*, in contradiction to the *loud and soft*; a distinction he thus familiarizes by example. "Suppose a man speaking to his mistress in the words 'MY DEAR.' *Dear* being, in this place, put substantively, is absolutely affected to the *heavy*; therefore these should be pronounced thus, *my DEAR*. Suppose the conversation to have begun in the ordinary degree of loudness, and at the same instant he has pronounced *my*, a person appears in sight who ought not to hear the next syllable, the speaker can instantly soften his voice, even to a whisper, though still the word will carry its proper emphasis and remain *heavy*." We regard his notice of this distinction as the principal improvement he has made in the theory of our English prosody. For, as to his project of marking the musical notes of speech, and setting oratorical declamation to tune like the recitative of an opera, we have no great notion either of its practicability or utility. On the contrary, we think tune should be given up entirely to singing, and the abolition of the little musical chaunt there is, in speaking, should be recommended, as best suiting the energy and propriety, and perhaps even the elegance of speech. In this, however, we give merely our opinion, as *amousoi*, under correction of the musical among the learned. As to the matter of articulation, we speak with more confidence, having long made it

a pe-

a peculiar branch of our study. It is so pretty an hypothesis, that there are, as our author maintains, neither more nor less in nature than seven vowel sounds, that we are by no means disposed to controvert the truth of it; though we see no efficient cause in philosophy to confine the organs of articulation to the formation of seven any more than any other number. We do not conceive the articulation of the voice to resemble in this respect its intonations, or to depend on similar causes to those vibrations in the mediums of sound and light, which regulate the number and variety of notes and colours. Of this at least, we are confident, that the actual variation of vowel sounds as they are pronounced in different languages, cannot well be reduced to so small a scale. Mr. Steele hath, nevertheless, some good observations on the subject.

“ In order to distinguish, says he, what are vowels and what are not, let this be the definition of a *vowel sound*; *videlicet*, a simple sound capable of being continued invariably the same for a long time (for example, as long as the breath lasts) without any change of the organs; that is, without any movement of the throat, tongue, lips, or jaws.

“ But a *diphthong sound* is made by blending two *vowel sounds* by a very quick pronunciation, into one.

“ So that to try, according to the foregoing definition, to continue a diphthong sound, the voice most commonly changes immediately from the first vowel sound, of which the diphthong is composed, by a small movement in some of the organs, to the sound of the vowel which makes the latter part of the said diphthong, the sound of the first vowel being heard only for one instant. For example, to make this experiment on the English sound of *u*, as in the word *UE*, which is really a *diphthong* composed of these two English sounds *æ* and *oo*; the voice begins on the sound *æ*, but instantly dwindles into, and ends in, *oo*.

“ The other English sound of *u*, as in the words *UGLY*, *UNDONE*, *BUT*, and *GUT*, is composed of the English sounds *au* and *oo*; but they require to be pronounced so extremely short and close together, that, in the endeavour to prolong the sound for this experiment, the voice will be in a continual confused struggle between the two component sounds, without making either of them, or any other sound, distinct; so that the true English sound of this diphthong can never be expressed but by the aid of a short energetic aspiration, something like a short cough, which makes it very difficult to our southern neighbours in Europe.

“ To try the like experiment on the English sound of *i* or *y* as *i* in the first person, and in the words *MY*, *BY*, *IDLE*, and *FINE*, (both which letters are the marks of one and the same *diphthong sound* composed of the English sounds *au* and *æ*), the voice begins on the sound *au*, and immediately changes to *æ* on which it continues and ends.

“ The English sound of *e*, in the words *met*, *let*, *men*, *get*, is a

diphthong composed of the vocal sounds *a* and *e* (being the second and third vowels in the following arrangement) and pronounced very short.

The seven natural vowel sounds may be thus marked and explained to sound,

<i>in the English as the words,</i>	<i>in French as the words,</i>
<i>a</i> =all, small, or, for, knock, lock, occur.	<i>en, grande.</i>
<i>a</i> =man, can, cat, rat.	<i>Paris, habit, pardon.</i>
<i>e</i> =may, day, take, nation,	<i>ses, et.</i>
<i>i</i> =evil, keen, it, be iniquity.	<i>Paris, habit, ris, dit, il.</i>
<i>o</i> =open, only, broke, hole.	<i>soldat, côtes, offrir.</i>
<i>u</i> =fool, two, rule, tool, do.	<i>ou, vous, jour, jaloux.</i>
<i>u</i> = { <i>superfluous, tune, su-</i> } <i>very rare in</i> { <i>preme, credulity.</i> } <i>English.</i>	<i>du, plus, une.</i>

Diphthong sounds in English.

ai=I, fine, hire, life, ride, spy, fly, (a long sound.)

ae=met, let, get, men, (a short sound.)

iw=you, use, new, due, few, (a long sound.)

uw= { makes the English sound of *un* or } *unkind, undone, begun,*
 { *ug*, and is pronounced extremely } *ugly, but, shut, gut.*
 short.

ow=ho, bough, fow, hour, gown, town (this diphthong is sounded long, dwelling chiefly on the latter vowel.)

“The letters and sounds, which in modern languages pass under the names of diphthongs, are of such different kinds, that they cannot properly be known by any definition I have seen: for, according to my sense, the greatest part of them are not diphthongs. Therefore, that I may not be misunderstood, I will define a *proper diphthong* to be made in speech, by the blending of *two vowel sounds* so intimately into *one*, that the ear shall hardly be able to distinguish more than one uniform sound; though, if produced for a longer time than usual, it will be found to continue in a sound different from that on which it began, or from its *diphthong sound*.

“And therefore the vowels, which are joined to make diphthongs in English, are pronounced much shorter, when so joined, than as single vowels; for if the vowel sounds, of which they are composed, especially the initials, are pronounced so as to be easily and distinctly heard separately, they cease to be diphthongs, and become distinct syllables.

“Though the grammarians have divided the vowels into three classes; long, short, and doubtful; I am of opinion, that every one of the seven has both a longer and shorter sound: as,

a is long in *all*, and short in *lock* and *oc* (*lack* and *ac*)

A is long in *arm*, and short in *cat*.

e is long in *may* and *make*, and short in *nation*.

i is long in *be*, and short in *it*.

o is long in *hole* than in *open*; long in *corrode*, short in *corrosive*.

u is long in *fool*, short (by comparison) in *foolish*.

v is long in *tune* and *plus*, and short in *super* and *du*.

But the shortest sounds of o, w, and u, are long in comparison with the short sounds of the four first vowels.

These observations our author says he has "thrown out as hints, from which it may be judged, what very great advantages might arise to the lingual and literary commerce of the world, by a set of learned men sitting down, under some respectable authority, to reform the alphabet, so as to make it contain distinct elementary marks for expressing all the lingual sounds of the European languages at least; in doing which, the difficulty would be infinitely over-balanced by the great and general utility.

"So much it was necessary for me to say on the incongruity between our present letters and our natural elementary sounds; because having, for many years past, considered *that* and the *melody* and *measure* of *speech* together, as parts of the same subject, it is probable, I may have used, in the following sheets, expressions with a latent reference to these elementary sounds, which, without this slight explanation, might be unintelligible."

It should seem from hence that Mr. Steele imagines these hints respecting the articulation of vowel sounds to be altogether *new*; but those sounds have been before investigated. Dr. Wallis long since pointed out several of them, and other writers have recently pursued the subject much farther*. It should seem, indeed, that

* Our colleague Dr. K. in particular, in the introduction to his rhetorical dictionary, makes the following similar observations on the subject.

It is the common practice of linguists to attempt to teach the pronunciation of languages by means of the written alphabet; but the written elements of language are so inapplicable to the elements of speech, that the difficulty of making any proficiency in a foreign tongue, by such means, is inconceivable by those who have not made the experiment.

As there are but a certain number of notes in music, so there are but a certain number of articulate sounds in every language. In different languages their number differs, and there are but few sounds in any two languages that are exactly the same; although by the great intercourse between the European nations, the sounds of different languages daily assimilate. In English we have eleven distinct species of articulate sounds, which even by contraction, prolongation, and composition, are increased only to the number of sixteen, every syllable, or articulate sound, in our language, being one of this number. These, therefore, I call the oral elements of the English language. The number of our literal vowels falling considerably short of these sounds, it would be impossible to express or denote them in writing, by those characters; even if such characters constantly served to denote distinct and different sounds: but this is so far from being the case, that the same sound is frequently denoted by several different letters, and the same letter serves to express very different sounds. To give even the English reader a true notion of these elements, by means of the dead letter, we must therefore make use of such words or syllables as would convey them distinctly when properly pronounced.

Of these he gives the following table.

English sounds or vowels, expressed in different syllables by various letters.

- | | |
|--|--|
| 1. Cur, sir, her, son, blood, earth, &c. | 9. Joy, joy, toil. |
| 2. Town, noun, how, bough. | 10. Hard, part, carve, laugh, heart. |
| 3. Bull, wool, wolf, push. | 11. And, hat, crag, bar. |
| 4. Pool, groupe, troop. | 12. Bay, they, weigh, fail, tale. |
| 5. Call, hawl, caul soft, oft George, cloth. | 13. Met sweat, head, bread. |
| 6. New, cube, duty, beauty. | 14. Meet, meat, deceit. |
| 7. Not, what, gone, swan, war, was. | 15. Fit, yes, busy, women, English, guilt. |
| 8. No, beau, foe, mean, blown, roan. | 16. Why, aigh, I, bay, join, tyre, hire, &c. |

our author has made it, as heretofore observed, but a slight object of his attention, or that, from a provinciality or other peculiarity of dialect, his ear is not well qualified to judge of articulation. He would else never have told us that *I* or *Y*, as *I* in the first person and in the words *my*, *by*, *idle*, *fine*, &c. is a diphthong composed of the English sounds of *au* and *ee*. The Scotch, indeed, tell us this, but no English ear perceives the sounds, nor can an English understanding admit the propriety of the observation.—Again, Mr. Steele says, the English sound of *E* in *met*, *let*, *men*, *get*, is a diphthong composed of the vowel sounds of *A* and *E*, but the duplicity of this sound is never perceived unless when prolonged and ending with *y*, as in *hey*, *grey*, or with a liquid consonant, which makes it in fact two syllables, as in *there*, *where*, &c.—As he apologizes for quoting the French, we shall only observe that he is mistaken in several, as may be seen by comparing his table with that of the Chevalier de Sausséuil, inserted in his curious analysis of the French tongue; although it must be observed that the Chevalier, for want of sufficient attention to the English sounds, is also frequently mistaken.—Again, Mr. Steele says, that *E* is long in *may* and *make* and short in *nation*. For goodness' sake, how doth he pronounce *nation* to make the first vowel in it shorter than that in *may* and *make*? Does he take into the former the sound of the *y* and of the *e*? A little attention will serve to shew that these syllables are diphthongs, if not, strictly speaking, words of two syllables, and pronounced as if divided into *ma-y* and *ma-ek*; for whether the soft *e* goes before or after the consonant in writing, it makes no difference in the sound. Of the same nature is his misconception, when he says, *o* is longer in *hole* than in *open*; long in *corrode* and short in *cerrofve*. His mistake is still more palpable in saying *oo* is long in *fool* and short in *foolish*. The same sound, indeed, is short in

Under one or other of the numbers composing the above table, says he, are comprehended all the species of distinct articulate sounds contained in the English language. Not that they differ altogether equally in quality; several differing only in time. There are no more than eleven distinct sounds of different qualities in English; ten of the numbers specified in the table being expressed by the long and short modes of uttering only five.

As	{	A	{	short	{	Hat, mann'd barr'd,	{	long	{	Hard, command, bard,
		E				Men, met, led,				Manc, mate, laid,
		I				Fit, kiss, win,				Fect, geese, ween,
		O or Au				Not, what, pond,				Nought, wall, pawn'd,
		U or OO				Pull, wool, hood,				Pool, noon, rood.

"The other six sounds are either always short as *u* in *cur*, or always long as *o* in *mate*, or diphthongal or double as *i* or *y* in *bice*, *fyre*; *u* in *hure*; *ow* in *town* and *oi* in *joy*; most of which long sounds seem to partake of two qualities, not so equally blended in them all, as to pass without our perceiving the ingredients of the compound. Thus *I* or *Y* appear to be a commixture of the long *e* and short *i*; *U* of the long *e*, and short *u* or *oo*; *OW* of the short *o* and long *u* or *oo*; and *OI* most palpably of the short *o* or *au* and *i*."—Perhaps on further investigation, it may appear that the primary sounds are, as Mr. Steele asserts, no more than seven. We would wish to refer this speculation to our colleague, Dr. K. when his leisure will permit.

full, pull, bull. &c. But we must here close the present article; as it is very possible our readers may not form the same idea of the importance or utility of these disquisitions, as hath the author of this ingenious Essay.

ART. VII. *An Account of the Weather and Diseases of South-Carolina.* By Lionel Chalmers, M. D. of Charles Town. 8vo. 2 vols, 6s.* Dilly.

“To publish a general sketch of the weather in *South Carolina*, and from thence endeavour to account, for the various diseases to which the inhabitants of that country are liable, in consequence of the changes which their constitutions undergo in the several seasons of the year, may be deemed a useless undertaking, to people who live in a different climate: But those who think so may be told, that in a medical sense, the people of different countries, are no otherwise to be distinguished from each other, than so far as they may be of more firm or feeble habits, according to their various climates. Hence it is, that the like causes, must produce relatively similar effects every where; differing only as to the degree of that impression, which such successive and variously combined changes in the qualities of air can make on the human body, according to its state when these changes happened.”

Such is the first paragraph of an advertisement prefixed to the work; whose publication is chiefly interesting, as the author observes, to physicians and other professors of the faculty. To these, therefore, we recommend the perusal of the book itself; in which they will find the principal diseases, to which the human body is liable, treated of in a practical and judicious manner. Indeed the medical reputation of the author supercedes the necessity of our recommendation. An extract or two, respecting the nature of the soil, climate, and manner of living of the inhabitants, will shew the author's stile of writing, and be probably acceptable to our readers.

“The soil of this country is very various; for within twenty miles of the sea, it is generally light and sandy: but far from being infertile. This, however, is to be understood of the uplands only; for in many other places, the mould is as rich and deep as can be found anywhere. But, even in the most barren lands, vegetation is so luxuriant when the weather is showery, that a plentiful increase is reaped from them. On the other hand, such moist weather is productive of innumerable multitudes of those reptiles and insects, that require standing water for their *ova* to hatch in; some of which are very troublesome to the inhabitants; more especially at night, unless they be secured from their stings, by surrounding the beds with gauze pavilions. But, the heat of the sun is so great when the season is dry, and the earth becomes so parched, that no seed which is sown will grow; and those

* Both volumes, bound in one, making but a tolerable-sized 8vo. volume.

things that were thriving and promised well before, may at such times be destroyed or yield but little. In this respect, however, rice seems the most hardy of all plants; for it will recover when the rains set in, even after it had been burnt down to the ground.

"Further back in the country, the uplands very generally have a good soil; and the fertility of these that are low, is thought to be inexhaustible. Even the very mountains are covered with a fine verdure of lofty trees, except in some few places, where the summits consist of naked rocks; amongst which is lime-stone or marble of different colours. But, except in one river, a stone larger than a pebble is not to be found anywhere within twenty miles of the sea, setting aside those that have been brought hither as ballast for ships.

"I doubt not, but *South Carolina* produces all sorts of metals.—Gold, silver, copper, iron and lead have already been discovered. We also have antimony, alum, talk, blacklead, marble, and very fine white clay, which is fit for making porcelain. I likewise have seen emeralds, that were brought from the country of the Cherokee Indians, which when cut and polished, sell nothing short of those which are imported from India in lustre; and rock chrysolite abounds in several places.

"When the English first took possession of this country, excepting *Savannahs* (which are plains naturally without trees) and some small openings, that were here and there made by the Indians, the whole was one continued forest; and perhaps, one twentieth part of it is not yet cleared and cultivated.

"From the surfaces, therefore, of so many large rivers, and numerous collections of standing waters; such quantities of fume, fenny and marshy lands, and the vast Atlantic ocean that borders on our coast, it may readily be inferred, that excessive exhalations must be made in this sultry climate: to which should we add the exuberant transpiration from the soil, and the abundant perspiration from vegetables of all sorts, which everywhere cover the ground, the reason will plainly appear, why our climate should be very moist. And that it is so, will be clearly seen from the rain that falls at Charleston, which at a medium for ten years, was 42 inches annually, without regarding the moisture that descended in fogs and dews. During the above period, the greatest depth of rain in one year was 5.443, and the least is 3.195 inches; the most of twelve hours being 9.26 inches; and on the 28th day of June 1750, the rain of two hours was 5.30 inches. However, 65.96 inches of rain have been known to fall in one year, before I kept a journal of the weather, I will just observe of dews, that where they are heavy as with us, they show an atmosphere replete with moisture. And, indeed, so great are they in common seasons, that those who are abroad at night, are presently so damped and chilled by them, that a general and irksome lassitude is quickly perceived; and it is well if nothing worse happens. For so penetrating are those dews, that they quickly pass to the skin (no apparel being proof against them) and thus convey the cool damp air to the surface of the body; beside the ill consequences that may thence ensue to the lungs and passages leading to these organs. The same may nearly be said of fogs, which, sometimes in the winter, ob-
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secure the sun for several days together : whence, if no other bad effects ensue, a torpor both of the mind and body will be induced.

“ During this dark weather, water may be seen pouring down looking-glasses and whatever is painted ; candles burn dimly, the flames appearing as if surrounded with small halos ; marshy grounds, ditches, sinks and shallow standing waters, emit an offensive smell ; and all things are so damped within doors where no fires are kept, that on entering a house, one is sensible of such a mephitical frouzy smell, as is perceived in the apartments of those who are sweating in fevers.”

“ As we have no hills or mountains near us, to collect or conduct the currents of air, the wind seldom blows with a force exceeding four degrees (supposing the whole of its range to be divided by a scale of seven) except in time of a hurricane ; which happens but seldom, and at no stated periods. Nor does such an outrageous storm arise at all, unless the winds had been small, and the weather very hot and dry, for a considerable time before. Hence it should seem, that the air, at last becomes so rarefied, as to permit the contiguous denser atmosphere, to rush towards ours with great violence, as into an exhausted receiver, in order to restore the equilibrium.— On these occasions, the storm always proceeds from the north-east ; this being the opposite point to that, whence the wind had blown so long before. And after having exerted its fury for a longer or shorter time (though its greatest impetuosity seldom exceeds twelve hours) and having as it were overcharged our atmosphere, it shifts first to east, then to the west, and lastly to the north-west ; by which time, the elements being as it were balanced, the weather becomes perfectly settled and fair, as if no such furious storm of wind and rain, had raged so immediately before, and threatened us with destruction. But the ravages it makes, may be but too plainly traced, by the many shipwrecks, ruins of houses, and the loss of lives it occasioned.

“ Notwithstanding the damages sustained by individual persons on such occasions, the want of such tempests for many years together, is probably a great misfortune to us ; because the air does not receive so frequent and thorough ventilations, as might be conducive to health, in such a climate as that of *South Carolina*. But, till the land is more cleared, our atmosphere cannot be wholly renewed, even by a hurricane. For the two which happened in September, in the year 1752, were scarcely perceived one hundred miles back in the country, in a direct line with the wind ; though the first raged for the space of ten hours ; yet the wind, violent as it was, could not penetrate such an extent of close woods ; notwithstanding many thousands of trees were destroyed in the maritime parts.”

Of the air of Carolina Dr. Chalmers observes that

“ It is liable to as sudden and great changes in its temperature, as can possibly happen in any country. But, happily, the greatest variations generally are from warm and moist, to cold and clear weather. These extraordinary vicissitudes, are most frequent in the winter and spring ; though in the autumn, the difference between the heat of the day and night, often exceeds twenty degrees ; and the general difference throughout the year may be from ten to fifteen degrees in the space of twenty-four hours when the weather is settled.

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But *this* must only be understood of the shaded air in the day; between which and the heat these sustain, who are exposed to the direct rays of the sun, the difference will be twenty degrees, and still more in some situations.

"From this comparatively greater coolness and moisture of the air at night, it probably is, that when the weather is calm, during the autumn, and even later, the whole country will be covered with a thick fog. For, as the *earth* retains the heat it received from the sun in the day, longer than the *atmosphere* does, it still emits vapours; which yet cannot ascend to any considerable height, because of the colder air above; and as the humidity that before was diffused aloft, is then made to *coalesce* and fall lower by its gravity being thus augmented, *they* together form those dense clouds, which hang as it were balanced, between the cooler medium above, and the warmer one below. But, as the heat of the soil abates more the longer the sun has been absent, these clouds descend still lower, till they cover the face of the earth in such a manner, that, in the morning, the largest objects are intercepted from our view, at the distance of twenty yards sometimes. But even then, should we look out of a window up two pair of stairs, though the ground below us cannot be seen, the air is perfectly serene at that height. The surrounding higher prospects then appear so very romantic, that the whole looks like *incantment*. For as only the tops of trees and houses can be seen, they seem to grow and stand, as it were, in the middle of a great sea; so the fog appears.

"This scene will continue, till these vapours are exhaled by the sun or dissipated by the wind; which commonly happens by ten o'clock in the morning or earlier; and as *they* evaporate, it is curious to observe, how one part is detached from another, as it were in large white fleeces, rolling over and over; and being waisted along in small thin clouds, by a gentle breeze, the whole will be dispersed before noon, unless the weather continues quite calm."

Of the weather of this climate he gives the following extraordinary account.

"*Lightening* and *thunder* happen at all seasons, when it rains immediately after a shift of wind; but from April to September, we seldom have a shower without both; though they generally are most dreadful in June, July and August; and scarcely a night passes in the summer, but it lightens in some part of our horizon.

"The short storms called *thunder-gusts*, are most violent after great heat, and a particular sultriness in the air, which affects us very sensibly, though the *thermometer* shews nothing of it. When these thunder-clouds are forming, it is surprising, in how short a time, our atmosphere, which was quite serene before, shall be overcast with a gloomy darkness, for the clouds that are then in view, seem to rush from all directions towards *that part*, whence the thunder-shower is to be expected. These foreboding appearances are very alarming, for no one knows what damage may ensue, or on whom the storm may fall. Nor are these apprehensions unreasonable. For, setting aside the solemn horror attending such an *apparatus* of black heavy clouds, which suddenly darken the air; the storm of wind and ex-
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cessive rain, or perhaps hail, that presently follows, together with the almost incessant flashing of *lightening* and rolling of *thunder* seemingly just over our heads, several persons are every year killed by the lightning; beside the damage that is done to houses and ships during these sudden gusts. At such times, the rain does not always pour down with equal violence, short pauses intervening; during which the greatest damage is generally done by the lightning, much of the *electrical* fluid descending silently when the rain is most heavy. When these thunder-showers happen at night, the scene is more awful; for the firmament seems then as in a blaze; the glare of lightning and stunning noise of thunder, somewhat resembling a bombardment.

"Yet notwithstanding the accidents that may befall some few people at such times, it is not to be doubted, that these reiterated storms are, for the present, of eminent use to mankind in so hot a climate; where, during the summer, the *air* might contract some degree of *mephitism*, were it not ventilated, and, as it were, renewed by these temporary agitations; whereby the pernicious vapours are either precipitated with the rain, or dispersed by the winds. And as these heavy rains descend from a colder region, they not only cool and refresh both the *air* and the *earth*, whereby we are sensibly invigorated, but they also greatly promote vegetation; and such standing waters as have contracted some degree of putrefaction, are so diluted by the same means, that the exhalations they emit, are now less injurious to health. But, it cannot be denied, that if the showers are frequent, or they happen as it were daily for any continued length of time, intermitting or remitting fevers will be more common, especially when the weather sets in warm again, even though it were fair after the earth had been thus drenched, and the ditches and fields were filled with water.

"The quantity of rain that was said to fall here, will no doubt appear large to those who live in more temperate climates. Yet by all I could learn, the rains must have been greater as well as more frequent, fifty or sixty years ago; for an old *gentleman*, who was Provincial Secretary in the year 1735 assured me, that in the space of twenty-four hours, an empty tar-barrel thirty inches deep, which stood on end, was filled to the brim by the rain; nay, that much of the water that fell into it had ran over. But to make allowances for exaggeration, he mentioned a *gentleman* having won a wager which he made, that it would rain on forty successive days, towards the end of summer.

"I cannot convey a better idea of the heat we perceive, in passing along the streets at noon in the summer, than by comparing it to *that glow* which strikes one, who looks into a pretty warm oven; for it is so increased by reflection, from the houses and sandy streets, as to raise the mercury, sometimes, to the 130th division of the thermometer, when the temperature of the shaded air, may not exceed the 94th: solid bodies, more especially metals, absorb so much *heat* at such times that one cannot lay his hand on them, but for a short time, without being made very uneasy. Nay, I have seen a beef-steak of the common thickness, so deprived of its juices, when laid

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on a cannon for the space of twenty minutes, as to be overdone according to the usual way of speaking.

“ How high the *mercury* would have risen in the sun-shine, during the months of June and July in the year 1752, when the weather was warmer than it had ever been known here, I could not discover, having then no *thermometer*, whose scale reached above 120 degrees. But as the *mercury* rose to *this* height, in the space of fifteen minutes, when the glass was exposed to the sun, suspended at the distance of five feet from the ground, it became necessary to remove that instrument immediately, else it would have bursted. *This* experiment was made in an open garden, where many things, being still green, shaded the earth; and consequently the heat was thereby lessened. But, from some trials that were since made in cooler weather, I have reason to believe, the *mercury* would have risen twenty degrees higher at the above season, had a proper instrument been at hand to make the experiment with.

“ During the hot season we are speaking of, when the shaded air was warmer than the natural heat of our bodies (for the *mercury* fell six degrees in a thermometer placed in my armpit) those who were exposed to the open sunshine, sustained a degree of heat, greatly surpassing any that ever shewed itself in the most acute disease; or even what is commonly thought to be inconsistent with life, much less health. Yet *labourers* and *tradesmen* worked abroad as usual; and *blacksmiths*, as well as *cooks*, did their business within doors; a few accidents happening to those mostly, who lived in small rooms; in particular when their employments obliged them to keep fires in the same apartments; and also to others, who over-heated themselves by walking or drinking too freely of spirituous liquors, more especially if they lay down to sleep, immediately after. Some again were seized with *apoplexies*, who happened to be hemmed in by a crowd at publick sales; under which several circumstances several people died suddenly in town; and the like befel many negroes in the country who were much exposed abroad.

“ At this time, I observed that my negro cook often quitted the kitchen, and stood in the open sunshine for a little while, fanning himself with his apron. This shewed that though the heat was very great abroad, it was yet refreshing to him, when compared to *that* which he sustained in the house. But the difference arose from a stream of free air or small breeze that was then blowing.

“ In order to know what degree of heat my servants were exposed to in the kitchen, I suspended a thermometer to a beam, eight feet from the floor and fifteen from the fire, the windows and doors being all open on both sides of the house; so that *this* was the coolest station in it. But, even here, the *mercury* stood at the 115th division; and notwithstanding *this* seeming distress, the negroes assured me, they preferred this sort of weather, to the winter's cold.

“ As a register of the weather, perhaps, was never kept during so warm a season, some extracts from mine relating to *this*, may not displease the curious.

“ The preceding spring having been unusually dry, and not more than 5.41 inches of rain falling in May and June, we had not a
shower

shower from the 20th of the latter month, till the 21st of July; the weather in the mean time, being excessively hot. The consequence was, that the vapours which floated in the air, were so elevated by rarefaction, that *dews* soon failed: the great heat of the nights also contributing to their being detained aloft in the atmosphere; so that by the 13th of July a general drought prevailed. For the earth was so parched and dry, that not the least perspiration appeared on plants, which shrunk and withered. All standing waters were dried up, as were many wells and springs: so that travellers could not find water, either for themselves or their beasts for a whole day together: for, the soil being light and very transpirable, it was soon drained of its moisture. Those who were so happy as to have a small supply of water in wells, willingly divided it between themselves and their cattle. But, the latter not having a sufficiency to satisfy their cravings, were still clamorous for more; which yet could not be had, till the wells were replenished; and for *this* event, the poor suffering beasts waited so anxiously, that no driving could keep them long from the place. In several settlements, no water could be found, by digging ever so deep; for which reason, the inclosures were laid open, and the cattle drove out to shift for themselves. But very many of *them* perished for want both of pasturage and water; as probably, did great numbers of those birds, that require drink; for none of them were to be seen amongst us. In short, the distresses of men and beasts at this time, are not to be described."

During this season, says our author, a candle was blown out and set in a chimney at ten o'clock at night, the wick of which continued to burn clearly till next morning, and was likely to do so for many hours longer. Query, adds he, "Was this owing to a want of moisture in the air to extinguish it?"—The following description of a most remarkable hurricane, conveys the idea of a tremendous scene of desolation, altogether new to the inhabitants of more temperate climates.

"About ten o'clock in the morning on the 4th of May 1764, a dreadful whirlwind was said to be observed in the Indian country, above three hundred miles to the westward of Charlestown; which between one and two in the afternoon of the same day, was seen approaching us very fast in a direct line, and not three miles from the town. But when it had advanced to the distance of about half a mile from us, it was providentially opposed by another whirlwind, which came from the north-east; and crossing the point of land on which Charlestown stands, the shock of their junction was so great as to alter the direction of the former somewhat more towards the south, whereby great part of this place was preserved from inevitable destruction. It then passed down Ashley river with such rapidity and violence, that in a few minutes it reached Rebellion Road, where a large fleet of loaded vessels with one of his majesty's ships their convoy lay, about four or five miles below the town ready to sail for England; three of which were overfet and sunk so suddenly, that some people who happened to be in one of their cabbins had not time to come on the deck; and many of the other ships, which, luckily
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did not lie so immediately exposed to the greatest fury of the tempest, would have shared the same fate had not their masts given way; for all those it passed over, were laid down on their sides: and the mizen-mast of the king's ship, was carried off close to the quarter-deck, as smoothly as if it had been cut with a saw.

"As people sat at dinner that day, they were alarmed with an unusual sort of stunning noise, as of the rustling of many drums, intermixed with such a roaring, thundering, churning or dashing sound, as the sea makes, in breaking on a hollow rocky shore, during a violent storm; when, on running out of doors, the tremendous cloud was seen advancing at a great rate, with a quick circular motion, its contents seeming in a violent agitation, from the great tumult that appeared not only in the body of the column itself, but, likewise from the contiguous clouds which drove rapidly towards it from all directions, as if the whole contents of the atmosphere flowed thither, and were instantly absorbed by it. Hence it was, that this *meteor* every moment appeared so differently; some parts of it being black and dark at times; others of a flame colour; and again, as if vast waves of the sea had risen into the air. But such was the perturbation in the cloud, that these *phenomena* varied continually; all parts of it rolling over each other in the most confused and rapid manner; and, every now and then, large branches of trees might be seen hurled about in it. Its diameter was thought to be about 300 yards, and the height 30 degrees; a thick vapour emitted from it rising much higher. In passing along it carried the waters of the river before it, in the form of a mountainous wave; so that the bottom was seen in many places. Such floods of water fell on those parts over which it passed, as if a whole sea had been discharged on them at once; and for a mile or two on each side of it, abundance of rain fell. As the wind ceased presently after the whirlwind passed, the branches and leaves of various sorts of trees, which had been carried into the air, continued to fall for half an hour; and in their descent, appeared like flocks of birds of different sizes. A gentleman, over whose plantation the skirt of this storm passed, not more than two miles from Charlestown, assured me, that had a thousand negroes been employed for a whole day in cutting down his trees, they could not have made such a waste of them, as this whirlwind did in less than half a minute. Such trees as were young and pliant, stooped to its violence, and afterwards recovered themselves. But all those, which were more inflexible and firmly rooted, were broken off, and hurled away: so that no part of many of them, could afterwards, be found; amongst which were some live oaks of near two feet diameter, the wood of which is known to be almost as ponderous and hard as *lignum vite*; so that some of these trees, must have weighed, perhaps more than two tons. Yet heavy as they were, no remains of them could afterwards be found any where, except the roots, which were fixed in the earth."

Of the inhabitants and way of living in Charles-Town, Dr. Chalmers gives the following short relation.

"As to the way of living in Charlestown, it is much after the English manner. But either weak and pretty four punch, or rum
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well diluted with water, and without acid or sugar, is used by many for drink, though wine and other liquors are likewise brought to the table. Tea and coffee are so cheap, that one or both are used once if not twice in the day, by people of all ranks. But this custom cannot fail in having ill consequences, in some constitutions, particularly during the relaxing heat of the summer; and perhaps the tea itself may possess some qualities that are not friendly to the human constitution; at least it is injurious to many people. For want of daily markets in the country, more salted and smoked meats are consumed by the people there than in town; they also abound with poultry of all kinds: much milk is used in various ways: more fruit is eaten in the season; and less wine is commonly drank, though in general they are far from being sparing in the use of rum. Some of these remarks however are to be understood with restriction; for no people in middling life supply their tables better than gentlemen in the country do; and none entertain strangers or friends with more hospitality. Either the Indian corn called maize ground small, or rice boiled with water to a thick consistence, being preferred to bread by many of those who live in the country, they are brought to table almost at every meal.— This, as I said above, is out of choice, for we have plenty of wheat-flour.

“ It has already been said, that Charlestown increases fast in buildings and people; but at present there are not quite twelve hundred dwelling-houses, with nearly as many kitchens that are built separate; besides a great number of ware-houses, all which being viewed together, give the place the appearance of a large and well-built town. The modern houses are large, airy, and convenient, being from two and a half to three and a half stories high, and of suitable dimensions. And the banks of Cooper river being as yet mostly built upon, and the houses lofty and contiguous, they are seen to great advantage by those who approach the place from the sea, after a long voyage, as being fully in view for the space of eight or nine miles, before they come to an anchor in the harbour.

“ The white inhabitants of this town, may be about five thousand five hundred; but the mortality among them, cannot be exactly determined at present, no register thereof having been kept for several years. Formerly, when bills of mortality were annually printed, the inhabitants then being not quite four thousand, it appeared that one in thirty-seven died yearly, or about one out of each family in the space of seven years and a half, supposing all the deceased to have belonged to the place. But these lists were swelled by the deaths of transient persons. It ought however to be observed, that, during the time those bills were published, no contagious or malignant distempers prevailed amongst us. And it must also be acknowledged, that we are rather more healthy since the hurricanes of the year 1752; children in particular having escaped better since; for, before that time, almost half the number of deaths, happened amongst those who were under five years of age. There are many more negroes than white people in this town and province: and these of African descent, are as susceptible of all sorts of diseases as those of the other colour, if we except the yellow or malignant fever and gout. Besides, they

they are liable to particular complaints, which seem peculiar to negroes only. However, even blacks, who live in all respects as we commonly do, are equally obnoxious to the gout with white men.

"Births cannot be ascertained from the christenings; for children are not always baptized the same year in which they are born. But it is certain, they far exceed the deaths of the settled inhabitants.

"The natives, for the most part, rise above the middling stature; and they attain their full height sooner, than the people usually do in colder climates. In general, they are of a slender make, have pale complexions, thin, fair, or brown hair, which afterwards changes to a chestnut or black colour; but it seldom curls. They are forward in genius, and thought capable of receiving instruction earlier, than children in Britain commonly are. With respect to their character, they are exceedingly hospitable, and of a mild temper, which yet is not without a quick sensibility of any designed affront: but their passions soon subside. Few live sixty years; and the bald or hoary and wrinkled appearances of old age, often shew themselves at the age of thirty years; or even earlier, more especially on those who dwell in the country.

"The women are in full bloom, between their sixteenth and twenty-fifth year; and they very generally are well featured and genteel in person."

In these volumes are contained two engraved tables, the one a general register of the weather for ten successive years, from the year 1750 to 1759, both inclusive; the other an account of the quantity of food and drink that was used in each month, and the change which ensued in the several secretions and excretions, according as the weather became warmer or cooler, deduced from statical experiments made by Dr. John Living, at Charles-Town, in the year 1740.

ART. VIII. *A Brother's Advice to his Sisters.* Small 8vo. 3s. Wilkie.

It is now some months since we first announced the publication of this little volume*; which has accidentally escaped being noticed, and probably would have continued so, had not a correspondent obligingly reminded us of our unintentional neglect. Not that it ever struck us very forcibly with an idea of such merit and importance as to demand our particular attention. Among a number of pertinent and prudential remarks on men and things, there are some so pert and puerile, that the author must either be very young and volatile, or extremely conceited and coxcomical. There is something quaint and pragmatistical also in his stile and even his manner of spelling and printing†.

* London Review for May last. See also our Appendix to Vol. II.

† Thus he spells the preterite of *read*, *read*; a dutchess's, a *dutchess*; St. James's, St. *Jamess*; and prints the pronoun I with a small letter, *i*; a conceit that deforms a much better book, viz. the handsome posthumous edition of Dr. Akenfide's Poems.

There is an air of profanity in his frequent repetition, on every occasion, of the name of God. He affects feelings, sentiment, wit and sense; we the rather wonder, therefore, he should chuse to deliver them in the stile of a fop. A little foppery, however, may be deemed excusable in a youth, whose disposition appears to be commendably tinctured with philanthropy. But whether his humanity be real or affected is of little consequence to the reader, as he himself well enough observes, we must not expect a writer to be the great example of his own theme. "It is very sure, G-d knows! a man may very often talk well and preach well, nay sometimes act well, without being the pattern of all goodness."—With his actions, good or bad, we have nothing to do; how well he talks and preaches, or rather writes, our readers may judge from the following specimen.

"A modern, who was far from a discontented misanthrope, affirms history to contain more examples of the fidelity of dogs, than of friends:—and therefore he had his faithful "Bounce;" who still bears him company, at Hagley, admitted to the same equal canvass—and hung up to the same immortality by the same creative pencil.——To his calculation i pretend not to say any thing; only that i should fancy him to be rather a bad arithmetician: and authors have not generally much practice that way.—A trifle, however, would not tempt me to part with an honest crop-eared fellow i have, between an Irish wolf dog and a Dane: and i will hazard the assertion that he who trusts too much to the friendship of mankind, will be found to have conversed very little with them, or to very little purpose.

"As to fancy, and parts, and imagination—what *they* will do for one may be tolerably well learned from the sorry, pitiful, detail of an honest poet's moveables, which were miserably auctioned not long since.—Poor Goldsmith!—Your grateful countrymen, however, have kindly made it a little question how you died; tho they cared not a doit how you lived.—Shall not your shade thank them?—It is the ingenious remark, indeed, of the Earl of Shaftesbury that an ingenious man never starves *unknown*. Right comfortable, and right honourable consolation this!—His friends and his kindred will, charitably come, and look upon him, i suppose, my good Lord; and pass by on the other side.—His death will add, perhaps, an entertaining topic to the polished conversation of the tea table or the coffee house, Ranelagh or the exhibitions; unless a fire or an elopement,—a duel or a bankruptcy,—a sixteen-string Jack or a Heinell,—a coronation or a burglary,—a Dutcheffs feathered head *à l'Amérique* or a fine casualty,—unfortunately for his perishable memory; can claim priority of introduction.

"There are, and whose beards are white too, who will say, that Pope might have saved the ink which he spent, in telling the world, he had rather most men should do him a small injury than a kindness—and that he might even have safely changed "final" into "great," without any vast or violent danger of having his wishes denied:—but this i cannot think.

" More difficult, however, it is for the rich, especially of your sex, to form any idea that others can be in want; than it was for the honest, homebred Welshman to conceive that there could possibly be other men and other women behind the cloud topped hill; or any other people in existence, beside those of his own wide world, which was extended to the circumference of about two miles and a half.

" But heared you never of *the guilt of being unfortunate*, and that *poverty is treacherous*?—Addison, it is true, says of some one,

You'll find it his *misfortune*, not his *fault* :

yet they are not wanting who allow no such distinction; and in whose charitable ideas the latter is inseparable from the former.—Nay, a woman may be guilty even of a good face; and may be much too handsome to have friends.

" In brief—Every county hath not, like Hertfordshire, a Wellwyn in it.

" The son of a friend of mine actually learns to work at his needle, and cook his own victuals—for my friend says he is determined that, should the boy ever be weighed down by misfortunes, he shall lean upon the hollow world as little as possible.—This gentleman may be particular perhaps; but you will not much blame him, when you shall be told that Bentivoglio, ' whose worst crime was doing too much good,' and whose comedies will last as long as the language in which they were written; after having dissipated a princely fortune in acts of charity and benevolence; was denied the bitter bread he begged from hands his wealth had filled,—and absolutely knocked in vain at the door, brigued in vain for admission into the worst corner, of the very hospital which his own self had founded, and which his own purse had endowed.

" Nor will you, possibly, be very hasty to accuse my whimsical friend of folly, when you shall know that, within this very civilized century, within this very year, an honest tradesman, who had a young pregnant wife, and three infants,—with a broken heart, and broken fortunes,—reduced to the extremity of wretchedness by a long series of ill health, and worse luck,—stopped an old gentleman upon the road, and, with the carelessly-determined voice of Despair, demanded his money.—But his face was so complete an index to the contents of his heart, and so true a frontispiece to his sad tale! that the feeling old gentleman—good soul!—as he delivered his three-and-twenty shillings and sixpence, could not but read his distress—told him the inn to which he was going—and entreated him to come thither in the evening, that he might enjoy the bliss of more completely alleviating his misery.—

" —Pshaw! plague on it! what doth this white-livered weakness still stick about me, after all my education, after all my commerce with the world! meseems i am your doughbaked sister, and not your brother. But don't tell any body, girls.—When i shall be able to see clearly enough to trace it upon the blotted paper, you shall have the rest of the story, which is a stock joke, ' a monstrous good thing,' at the cocoa-tree.

" The

"——The highwayman, with eyes brimful of thanks, looked at his benefactor, and then up to Heaven—slung his uncharged, rusty pistol away—wring his benefactor's hands—muttered some blessings 'not loud, but deep'—and turned his horse down a narrow lane:—and, in the evening, came, at the appointed hour, to the inn, where the worthy old gentleman was waiting (you will not easily imagine with what an indescribably-pleasing anxiety of expectation) to alleviate his distress, by giving him——

Eternal blessings on his hoary head!—by giving him into the hands of a constable; that his virtuous self might receive the reward so richly his due (but which this world can never pay him) for apprehending a robber.

"Such however is the caprice of chance, and so cruel alas! the uncertainty of even the best of our gratifications; that, tho this public spirited man received the forty pounds upon the conviction of the villain who robbed him, his satisfaction was not, by any means, complete; for the scoundrel had the assurance to elude justice by dying in his dungeon of despair: and the Honourable George S——n and Mr. Bosw—l, were cruelly disappointed of one of their dearest luxuries in life."

ART. IX. *A short Description of the Human Muscles, chiefly as they appear on Dissection. Together with their several Uses, and the Synonyma of the best Authors, By John Innes. 12mo. 3s. 6d.* Balfour, Edinburgh, Murray, London.

The design of Mr. Innes, in this useful publication, is thus briefly set forth in the advertisement prefixed to it.

"Several full and accurate descriptions of the muscles have already been published. But their size and prolixity have rendered them of less value to the dissector than the small treatise of Dr. Douglas, which was first published about the beginning of this century, and, since that time, has undergone various impressions, without receiving any improvement, excepting the addition of the synonyma from Albinus. It is therefore presumed, that a simple and concise description of the muscles, which should contain all the improvements of the moderns, is still wanting.

"To class the muscles according to their uses, may do very well in a large work, or in describing their compound actions. But this method can never answer the purposes of dissection. To remedy this inconvenience, the muscles, in the following treatise, are described chiefly as they appear in dissecting the human body.

"The describing of the muscles according to their *origins* and *insertions*, prevents much circumlocution. This is the method pursued by Dr. Douglas; and, wherever his descriptions seemed tolerably accurate, they have been copied with little alteration. But Dr. Douglas's book is peculiarly defective with regard to the muscles of the back and neck; in describing these, therefore, the method of Albinus has been nearly followed.

"Those who have not opportunity, or are averse from undergoing the labour of dissecting, may derive considerable advantages from comparing the descriptions now given with the beautiful and correct tables of Albinus.

"For the benefit of those who wish to examine the history of the muscles more minutely, the synonyma of the best authors are added; and, for the sake of brevity, the compound action of the muscles, and the origin and insertion of several inconsiderable fibres are omitted."

After this proper display of the general contents of the work, it is sufficient to say that the author has executed his design with such conciseness and precision, as render it an useful companion for anatomical pupils, as well as others, who would attain a competent and familiar knowledge of the structure of the muscular system.

ART. X. *The Grand Repository of the English Language: Containing, besides the Excellencies of all other Dictionaries and Grammars of the English Tongue, the Peculiarity of having the most proper and agreeable Pronunciation of the alphabetic Words denoted in the most intelligible Manner by a New Alphabet. With a Copper-Plate, exhibiting the New Alphabet both in Writing and Printing Characters. Intended for the Use of every one whether Native or Foreigner, that would acquire a complete Knowledge of the English Language, with the least Waste of Time and Expence; but especially for those who are but indifferent Readers, from not having been taught to pronounce properly. By Thomas Spence, Teacher of English in Newcastle. 12mo. 3s. Saint, Newcastle upon Tyne.*

We are sorry we cannot subscribe to the truth of this author's declaration in his title, that his work contains the excellencies of all other dictionaries and grammars of the English tongue. This declaration, indeed, was an unnecessary deviation from truth, as it could not be reasonably expected to find, in a small pocket volume, the excellencies contained in huge folios. We wish we could even confirm the assertion respecting the real peculiarity of the present volume, viz. that of having the most proper and agreeable pronunciation of the alphabetic words, denoted in the most intelligible manner by a new alphabet. We will not dispute with Mr. Spence about the most agreeable manner of pronouncing the alphabetic words; because we may possibly mistake what he means by alphabetic words. But we are extremely dull, if the method he has laid down for pronouncing words in general, be either the most proper or the most intelligible. Mr. Spence may, for ought we know, be a very good practical teacher of Newcastle English; but we apprehend he has taken a great deal of pains to little purpose, in the invention of new types to express the different

ferent sounds of syllables. The conveyance of distinct articulate sounds by means even of the mouth and the ear, to persons unused or unacquainted with those sounds is sufficiently difficult. To do it by means of literal types, is in our opinion, impracticable*.

P A M P H L E T S.

P O L I T I C S.

ART. XI. *Remarks on the different Opinions relative to the American Colonies.* 8vo. 1s. Kearsly.

“ These remarks, says the remarker, took their rise from the number of dissingenuous invectives lavished against administration: unconnected with it, what I say, cannot be influenced.—Happy, were I an advocate equal to the cause. Happy, if even my attempt may not have injured it.

“ If in the course of the following remarks, there are any, that have been discussed, I hope I shall not be accused of plagiarism: sorry indeed I should be, to plume myself in borrowed feathers, to arrogate the praise due to another. What I have said, springs from the effusion of a juvenile heart, that wishes all prosperity to Great Britain, and all her subjects.”

Blessings on the *juvenile heart* of this author! What a pity it is he has got also so *juvenile a head*! But alas! how rarely do we meet with an old head upon a young pair of shoulders! In truth this is a sad catchpenny. Take for instance our juvenile writer's argument against the evils of luxury, and the prevailing opinion, that the Crown is wilfully verging towards despotism.

“ It is at present, a subject of much disquisition, that the luxury, the attachment to pleasures, the inattention to that œconomy, (our ancestors were said to possess) gives great scope to the sovereign, if he is desirous of encroaching on the national privileges to render himself more despotic. Sorry I should be to deviate from a general opinion; but is it not evident to reason, that if the opulence of the nation is dissipated in a variety of expensive amusements—how can the finances of the sovereign be augmented? and without riches, the *primum mobile* of every thing: how can a design on the freedom of the people be effected? Again, The more refined, the more general luxury prevails; it requires a greater number of manufacturers of every kind, to supply the voluptuous with the materials of luxury; and surely, the more manufacturers are employed, the smaller must be the number of military under the command of the sovereign, and without an army, which opulence alone can support, it must be impracticable to succeed in any plan that tends to a subversion of liberty.”

* We received an example of this work many months ago; but, as we could say little in its favour, we wished to avoid passing censure on a well-intended, though ill-judged, undertaking. The completion of the work and the receipt of a second copy has induced us to mention it, that we may not be thought to neglect the favours of our correspondents.

Well said, Master Juvenile ! You must do better, however, before you will get connected with administration. *Non eget defensoribus istis.*

ART. XII. *Septennial Parliaments justified.* 8vo. 1s. Wilkie.

We are sorry we cannot be of the opinion of the respectable correspondent, who has so very warmly recommended this pamphlet to our consideration. We find, indeed, nothing but what has been frequently urged and as frequently obviated. It is, however, somewhat better written than the foregoing pamphlet, or we should be apt to impute it to the same juvenile author.

ART. XIII. *The Morality of a Citizen, in a Visitation Sermon ; with a View to the present alarming Situation of public Affairs ; the real Grounds of our unhappy Divisions, and the State of civil and religious Liberty.* 4to. 1s. Kearsly.

Whether this political sermon was ever delivered from the pulpit, or at what visitation, we are left to conjecture ; the text of it is, however, pertinent. "Every kingdom divided against itself is brought to desolation." The preacher sets out with an apology for, or rather justification of, the preaching of politics, in particular cases. Instead of religion. We have more than once given our own opinion on this head ; having done which, let every man enjoy his own. The present writer, indeed, of a very different stamp from the juvenile politicians who wrote the two preceding articles, appears to claim a right to have an opinion of his own ; especially as he is a professed latitudinarian, with respect to the religion, politics, and morals of others ; the expediency of which he maintains with much shrewdness, and equal earnestness.

"A kingdom divided against itself cannot stand." I need not enter into an elaborate disquisition to prove the truth of this proposition.

"There is not a truth in nature more self evident. Every body is preserved by the concurrence of the general principles which belong to it, towards its preservation. Whatever is introduced into it, which has not that concurrence, is a disease ; and though it may accidentally produce good, is always to be guarded against, and considered as an evil. All kinds of dissents and oppositions to the regular operations of a civil constitution, are political diseases ; and though they may like natural ones, chance to be productive of great good, yet their primary and natural tendency is to destroy the constitution. The regimen may be too severe perhaps in both cases, which might be necessary to prevent the diseases themselves ; and there is no cure for them when they have taken place. We can only assist the constitution in bearing its death, and wait its dissolution with a philosophical and christian patience.

"I think the glory of our boasted constitution is now tarnishing ; and that we shall not long stand, because we are divided against ourselves. The analogy between the natural and civil constitutions holds in many remarkable circumstances, one of which is the following : that in both of them there is a certain period which is the utmost point of growth, strength, and vigor. Before this period, every thing is converted to their

their advantage, by an internal force, which no disease can resist. Beyond it, every little circumstance is an injury; and they are daily losing that virtue, which is the only principle of their preservation. In that state of any society, wherein things are verging to a decline, every art of policy and prudence should be used, to prevent those divisions, which, in an earlier period, might have been beneficial, but in a later one hurtful, and perhaps fatal.

"The right of private judgment, and all the blessings of civil and religious liberty, I hold as sacred as any man in the world. But I am much mistaken, if the nature of them has been perfectly understood. Civil constitutions are not plans of reason; and as such, subject to the inspection and amendment of any man who can undertake them. And why are they not? A pert politician will say, and he is ready for the undertaking. They are combinations of customs, and habits, and laws, and expedients, reduced by necessity into some kind of form; broken in upon by accidents, and restored again, and settled, in tumults and convulsions. The affairs of men have hitherto been incapable of any other management. What is a man to do, who has the fortune to be born in one of these communities, and at the same time to be born a patriot, or a reformer? The right of private judgment is no doubt, inviolable. But if he acts according to it, he injures the state, by disobeying some of its laws. Suppose ten thousand such men to be born at the same time, *which may happen every day*; it is not possible that any two of them can think exactly alike. Every one must set up for himself, and what is worse, he can reform only himself. It is not possible he should have an adherent, if he be perfectly honest himself, and the person he would attach to him be honest also; for no two men ever thought alike, on any but simple and mathematical propositions; and perhaps not on them so often as is imagined. "Oh, but little differences must be given up, to form any union." This is the very principle of civil society, without which it cannot be formed or subsist.

"The question is, whether it be a man's duty to obey the laws and customs of his country, the reasons of which he may, or may not, understand, from a regard to that principle which we have observed to be at the foundation of society; or to set up his opinion against the public, and gratify himself at the expence of its peace or security? Conscience is out of the question. No man can go according to his conscience, in any association whatever. Or if his judgment in all its variations (and it must vary, if he be honest) could be the rule of any party; every other member must sacrifice his integrity to keep his conscience in union with his principal. The first and simplest union in nature, I mean the conjugal, cannot be formed or preserved, on the common doctrine of the right of private judgment. Matrimonial factions generally arise from mistaking this doctrine. "What, give up my own judgment!" a female patriot will say, "I will give up my life sooner." The bond of union is burst, and desolation attends the family. This is the case in every society; in proportion as this spirit is prevalent. It could not exist, if it were general. A rope might as easily be made of sand, as a society be formed of men whom it is impossible to unite.

"But what is to become of the rights of private judgment, and the honour and honesty of acting according to it? They cannot be acted upon in any society that ever existed, or perhaps ever will exist, in this world. I speak from knowledge, observation, and experience, when I say, that I know of no situation in any society; no employment, no trade, no profession, in which a man of genuine moral principles, must not warp those principles to his convenience, or his peace. If any man, of any business, should have either the audacity, or insincerity to deny this, I will stake my credit with the world against his, and prove it after one hour's attention to his affairs. I look upon it, therefore, as an indisputable truth, that no man can act in society from his own principles. The situation of every man is appointed him by his parents, or by the public, and another conscience is, as it were, substituted to his own; less excellent (at least in his opinion) but more useful. His moral character depends on his fidelity to this conscience; and his own private opinions and principles are of use only in those cases where his social obligations leave him at liberty.

"This may be exclaimed against, as opening a door to the most servile compliances. I am not opening it; it ever was open, and probably ever will be. I can have no objection to a better moral system, if it could be had; but it cannot, and men must either fly society, or submit to it."

The preacher applies this time-serving system to the religious and political disputes at present subsisting. Respecting the former, he says, "I have had a long and sincere friendship with a man, who may be said to have gone through all the experiments of reformation, on the principle of honour, and the right of private judgment. He started first from orthodoxy to a considerable association, for reforming the whole church of England. He soon found as many objections to the society as to the church itself. He tried the dissenters; and among them, instead of once submitting to the laws against his opinion, he was every day to submit to every subscriber in his flock; and was the slave of a thousand absurd customs, modes, and opinions. He set up for himself, and projected schemes of apostleship. He began to form associations, and to lay down principles and forms. He found himself involved in considerations and expedients, before he could advance one material step. Every man in his association was singular in his opinion; and no union could have taken place, but by every man making some sacrifice; which was the very objection he had to the establishment. In short, after ruining his fortune, distressing his friends, and destroying his own constitution, the result was this declaration: 'that with the firmest and purest moral principles, he could obey the established customs and laws of the land, and assist in promoting the public happiness, with less expence to his integrity, and less pain to his mind, than he could keep together, and conduct the smallest community, formed nearly on his own principles.'

"But it may be said, how are *beneficial revolutions* to take place, if every man is to submit to the laws? You will observe, I do not controvert the right of private judgment. My position is, *that private opinion, like private liberty, cannot always be acted upon, and must*

be given up in part, to public convenience. I would submit, when I could not help it, to the laws of a state which I did not approve; and if a revolution arose, as at the Reformation, and introduced principles more agreeable to me, I should rejoice in it. But I would not project a reformation; because I think it above any man's abilities and influence; and no reformation or revolution was ever brought about by one man. There are millions of Calvins, and Luthers, and Cromwells. It is the event produces the man, and not the man the event. Human affairs are in a constant fluctuation; and they are very little retarded, or hastened, in their changes, by the conduct of any individuals. Some men must take the lead in every great transaction, when all circumstances have made it ready for execution; and those men may have the glory or dishonour of it; while the various reasons, and causes which have effected it, are unknown, and incomprehensible to the world. I have therefore thought that men have been impelled to *create* great events and revolutions in kingdoms, by the same kind of folly as would tempt a man to interrupt the course of Nature, or disappoint the views of Providence.

"I beg I may not be misunderstood, as meaning to cast any illiberal reflections on those who have lately distinguished themselves as *reformers in the church*. I greatly honour the characters of many of them; at the same time, I think them clearly mistaken in their duties. The principles of the people of England are in general those of the Thirty-nine articles. While that in this case, it is folly to think of an alteration: when it is not, an alteration will take place of course, as at the reformation.

In applying his principles to politics, and particularly the American dispute, he says, "I mean not to countenance the common cry of dissatisfaction with public measures. The very nature of the English government is either not understood, or there are some reasons which make men pretend not to understand it. We see in the writings of a Montesquieu, a Sidney, a Locke, a Blackstone, pleasing descriptions of—what has never existed. The English constitution, as it is generally described and declaimed upon, never had an existence. I appeal to every page of history for the truth of what I say; where the most sagacious republican will find it extremely difficult to point out one public measure that has been conducted on the boasted principles of the constitution. I have been myself happy under the English government, in the most splendid period of its liberty and glory. I have attentively observed its general movements. They have proceeded from principles, that were not even analogous to those which were supposed to form the English constitution. Once in seven years there has been a Pretended election; in which it has been an established Whig principle, ever since the revolution, that administration should have a majority. I do not speak this from a dislike of Whigs; most of whom I suppose to be among the best friends to the liberty of this country. I only mention a truth which is necessary to my purpose; and I take it even from the patriots. It has been a maxim uncontroverted by them (till they lost their places) that the business of government could not go on, unless it had a majority at its devotion in both houses of parliament. It has accordingly ever secured

cured that majority; and all laws have been made, and all business done, by administration thus attended.—The English government, therefore, is, and has been, as simple a monarchy as can be conceived; if we apply the term monarch to the king, his ministers, and their dependants. Look into any of the monarchies of Europe, and you will find that the supreme power is in none of them more simple, or consisting of fewer parts. The distinction of the English government is, that it rules by influence, not by fear. Other powers effect their purposes by an army of soldiers; the English supreme power by one of placemen, pensioners, dependants, and expectants.* The state of government being such as I describe it; not such as it is pretended to be, either here or in America, it should seem that our disputes arose in the natural and necessary measures of administration.

“The English are ruled, and possibly can be ruled only in this way. It is the established government of our country. By extending it to the Americans, we offer to them, what they pretend to be desirous of—all the rights and privileges of Englishmen; by refusing the offer, the Americans refuse to become fellow-citizens with us. They will say, ‘that the constitution is altered, and not what it was.’—When, and where? In the writings of Locke and Sidney.—But they have formed their own constitution on those writings, and they will not adjust them to ours, but adhere to those of their own forming.* This seems to me to be the real state of the dispute; and I see no possibility of deciding it, unless the very governments are altered either here or in the colonies.”

D I V I N I T Y.

ART. XIV. *An Essay on Liberty and Necessity: In Answer to Augustus Toplady's Tract, (on what he calls) 'Christian and Philosophical Necessity asserted.' In which John Wesley's 'Thoughts on Necessity' are examined and defended; the Difficulties of these Subjects rendered plain and easy to common Readers, and Human Liberty fully proved. By Philaretus. 12mo. 1s. Hawes, London.*

In the Introduction to this Essay, the reader is told, that “The first day of the month called August, the London Review (for the preceding month) brought me an account of a work, entitled ‘The Scheme of Christian and Philosophical Necessity asserted: By Augustus Toplady.’ Upon reading the quotations from this work, in the Review, and the observations of the Reviewers on the Style and Subject of it, I found my mind much concerned, that an opinion, which seemed to me, subversive of all moral obligation, and destructive of all religion, should be asserted with such confidence; and the Truth not argued, but bantered out of countenance, in support of that, which every man, as soon as he understands, must detest as horrible. I did not, however, immediately determine to concern myself about it in any public manner, but finding my mind still con-

* I am told there are near forty thousand people who have places and pensions, and in whom it would not be prudent to disobey the minister.

tinued exercised on the subject, I at length procured his book, and set myself to examine it: the result of which examination, the reader will find in the following pages, which I hope will plainly shew him whether the doctrine of Absolute Necessity, or that of Free Agency, be most conformable to sound Reason, and to Scripture."

For concealing his real name, under that of Philaretus, our Essayist apologizes as follows:

"The Critics each advent'rous author scan,

"And praise or censure, as they love the man."

"For this reason I have thought it best, on this occasion, to conceal my name from the publick, that my arguments may stand or fall by their own merit. That no one may believe them true, thro' a regard for their author, nor any one deem them inconclusive, thro' prejudice to a name, without duly considering them.

"In the following remarks, I have used great plainness of speech; 'tis consistent with my character and profession. But I hope the reader will find nothing low, or inconsistent with decency and good manners. I therefore think, I may adopt what *Horace* says of himself, with much more propriety than this writer has done, *Quod VERUM atque DECENS, curo, et rogo, et omnis in hoc sum.*

"He has, it is true, been applauded * for his attachment to the *VERUM*; but for what reason it would puzzle a man to find out: and I believe, the candid, attentive reader, will think with me, that our author's conclusions have no more to do with the *VERUM*, than his language has with the *DECENS*."

Although Philaretus might be puzzled to find out why we applauded Mr. Toplady's attachment to the *verum*, while we censured his disregard to the *decens*, we were in hopes that our impartiality on his subject, would have prevented any of our readers from classing us with such critics as *praise* or *censure* WRITERS, in proportion as we respect them as *men*. Having no personal acquaintance with Mr. Toplady, we can assure Philaretus we shewed no more favour to his tenets on that account, than we did to his stile. That we were of a similar opinion with him, in regard to the doctrines of Liberty and Necessity, was before well known; and it would have ill become us to have concealed that opinion, in giving an account of his book. At the same time, we shall do the present author the same justice, as a writer, though we differ in opinion from him as to the validity of his arguments. Not that we think it incumbent upon us to undertake to refute him; let his professed antagonist, Mr. Toplady, do this, if he thinks proper. It is our business only to proclaim the challenge, name the weapons, and afford a fair field for the combatants.

This essay is divided into five chapters. In the *first* of which, the author refutes, as he terms it, Mr. Toplady's definition of Free-Agency.—We own we do not rightly understand what is meant by the *refutation* of a *definition*. If disputants differ in their definitions, it is no wonder they disagree in the prosecution of their argument; and it is possible, Mr. Toplady will as little approve of Philaretus's

* Vid. London Review for July 1775, p. 53.

definition, as Philaretus does that of Mr. Toplady. Be this as it may, the latter gives a definition of Free-Agency, which he *proves* to be totally inconsistent with absolute necessity; a proof, in our opinion, that it is not what Mr. Toplady means, who declares his notions of human liberty and absolute necessity to be compatible.—In *Chap. II.* The author treats of the connexion subsisting between soul and body; of ideas; and of the connexion between motives and actions. In discussing these points, the writer makes use of several advantages which Mr. Toplady had given him, in admitting the total difference between *matter* and *spirit*, and their dividing the universe between them; and in some little inaccuracy attending his representation of the nature of our ideas, and of the Arminian doctrine of self-determination, self-motion, and the contingency of future events.—In *Chap. III.* the essayist examines and supports the several popular objections to the scheme of necessity; in doing which, he appears to be a sensible, shrewd, and keen controversialist.—In *Chap. IV.* he endeavours to prove that the scriptures give *no countenance* to the doctrine of necessity.* This is saying a great deal indeed. Granting for a moment, that they do not clearly and explicitly *declare* it; to say they give *no countenance* to it, would be apt to make me suspect the writer never candidly read St. Paul's epistle to the Romans. In this chapter, our Essayist examines the argument Mr. Toplady brings, for the *necessity* of any event, from the *certainly* of divine *foreknowledge*. Our readers will accept this as an example of his talents for argumentation.

“To infer, (says he) the *necessity* of the event, from the *certainly* of fore-knowledge, seems to me quite beside the point. For if there are no other arguments, *a priori*, to prove the necessity of human actions, 'tis certain they can never be proved to be necessary, *a posteriori*, from fore-knowledge. For knowledge, whether *fore* or *after*, alters not the nature of things, but simply views them as they are in themselves. Let any one carefully consider this, and he will soon be convinced, that things are the same in themselves, whether we suppose them known or not known. Knowledge has nothing at all

* By necessity, says this writer, I always mean “The absolute necessity of all human actions, *i. e.* that man is under an absolute necessity of acting just as he does, in every action of his life; and that it is not, nor ever was, in his own power to alter the least part of his conduct.” It is a pity, when this author objected to Mr. Toplady's definitions, he did not think it requisite to be more precise in his own. It is a pity, that, instead of repeating the word *absolute*, he did not, the second time, tell us whether he meant a *mechanical*, a *physical*, or *metaphysical* necessity. In speaking of a man's actions being in *his own power*, he should also have specified what kind of power a man might properly call *his own*. The scriptures repeatedly tell us, man has no *absolute power of his own* to do any thing; that it is by the Creator that he even lives, moves, and has his being. That man is relatively and comparatively a free-agent, is most certain. He is at *liberty* to move from place to place, while an inanimate body is under the *necessity of being moved*. Is he not a free-agent unless he moves with out a motive for moving? And yet physical, or even metaphysical motives may be as necessarily efficient as mechanical powers. We would recommend to our ingenious essayist the perusal of Mr. Edwards' treatise on this subject, by which, if he be not convinced of the compatibility between human liberty and natural necessity, we shall despair of its being in the power of any thing, either we, or Mr. Toplady can say, to effect his conviction.

to do, either with the Necessity, or Freedom, the certainty, or uncertainty, of Actions and Events, but only to view them as they are in themselves, without having any influence upon them. For a thing is the same after it is known, as it was before; and the same before, as it is after. If the actions of men then, are proved to be *free*, the bare certainty of the divine fore-knowledge, cannot possibly destroy that freedom; because fore-knowledge can have no influence on the things fore-known.—It follows, then, that no argument can be drawn from the divine fore-knowledge against human liberty, and consequently, the divine prescience is beside the present question.

“Again. It seems to me against all the rules of just reasoning, and little less than a contradiction, to infer the necessity of human actions from the certainty of divine prescience. ’Tis evident, from what has already been said, that knowledge alters not the nature of the things known, but only views them as they are in themselves; and it has been proved above, that human actions are *free*, consequently they must be *foreknown* AS FREE, i. e. as they are in their own nature. But it would be a contradiction to say, that an action foreknown as *free*, is therefore *necessary*. For, to know an action as *necessary*, which is in its own nature *contingent*, would not be knowledge, but mistake.

“But it will be asked, How God can foreknow actions, which depend on the will of free-agents? or, How that which is *contingent*, can be *certainly* foreknown?

“I answer. God can know every thing according to its nature. And I can as well explain, how God can fore-know the actions of free-agents, as I can explain any other act of divine knowledge; for every act of divine knowledge is incomprehensible to us. And it is just as improper to ask, how God can foreknow the actions of free-agents, as it is to ask, how God could create the world. For the divine Power is no more explicable than the divine knowledge. But no one would look upon it as sound reasoning, to conclude against the existence of the world, because we cannot explain how God could create it: neither is it good reasoning, to conclude against human liberty, because we cannot conceive how God can foreknow the actions of free-agents. ’Tis, therefore, certain, that all arguments against human liberty must be drawn from other premises than the inexplicable fore-knowledge of God.

“But still, perhaps it will be said, ‘If knowledge be founded on the nature of things, as they are in themselves, then the *certain* fore-knowledge of an event will imply the *necessity* of that event, in the nature of things;—and ’tis not contended, that things are *necessary* because *foreknown*, but that they are *foreknown*, because they are in themselves *necessary*.’—But this is a full acknowledgment that fore-knowledge can be no certain proof of *necessity*: but that things must be proved to be *necessary*, by arguments *antecedent* to any that can be drawn from fore-knowledge.

“But however, in answer to this, I say, that the certain fore-knowledge of an event, does by no means imply the *physical necessity* of that event; for *certainly* and *necessity* are not necessarily involved in each other. I have undeniably shewed above, that an infallible certainty

tainty may well stand independent of a *physical* necessity.—Thus I am infallibly certain, that God will not again destroy the world *by water*; but 'tis manifest there is no *physical* impossibility of this coming to pass. If then, man may have an infallible certainty of an event which is not *physically* necessary: how much more may the glorious and omniscient God, know the actions of men, though there be no absolute necessity laid upon them?—For we may easily conceive, that the Almighty, Omniscient God, who perfectly knows the nature and powers of every creature? Who understands their mutual influence and dependance on each other, who sees at one comprehensive view every situation, with every concomitant circumstance, of every creature that ever did, or will exist; I say, we may easily conceive, that such a being may infallibly foreknow how a free-agent, who acts with *design*; and determines itself by apparent motives, will act, in every situation and circumstance of its existence.”

We cannot refrain here from making a remark or two in reply to the above argument, without entering formally on its refutation.—This is, that, admitting all the writer says of the possibility of God's foreseeing the actions of a perfectly and absolutely free-agent, supposing such a one to exist; such free-agent could not stand in the dependant relation to God, as the creature does to the Creator, without the former's wilfully permitting, at least, that to be, which he foresaw would come to pass. Without such permission, indeed, it could not come to pass; and if such foreseen events were absolutely contrary to the will of the creator, would not the prevention of them have taken place in the original constitution of things; unless that original constitution be attributed to some other cause than the will of the Deity. Either man, therefore, is ultimately a necessary agent, or God is so. From this dilemma let our ingenious casuist clear himself if he can: it appears evident from this argument, that, as the apostle says, “What God foreknew, that also he did predestinate.” In *Chap. V.* the essayist declaims against *necessity* as a horrible, and in favour of *free-agency* as a comfortable, doctrine.—Necessity and sin, he says, are incompatible. But whatever difficulties attend the doctrine of necessity, on account of moral turpitude, or religious sin, they are referable to the trite enquiry into the source of physical and moral evil; the disputes about which, however seemingly important, are as little edifying and uninteresting as the most trifling of other enigmatical disquisitions. *Quid opus est verbis? Rixus est de laná capriná.*

ART. XV. *Resignation no Proof. A Letter to Mr. Jebb; with occasional Remarks on his Spirit of Protestantism. By a Member of the University of Cambridge.* 8vo. 1s. 6d. White, London; Merrill, Cambridge.

In our Review of Mr. Jebb's pamphlet, respecting his resignation, we observed that, though we allowed his dissent from the articles of the established church to be a good reason for his resignation of his *church-livings*, we could not acquiesce in the validity of his reasons for that dissent †. The author, of the pamphlet before us,

† See London Review for December, page 500.

appears to be perfectly of the same opinion, That he should, to us, therefore, appear to have much reason on his side, is no wonder; we shall of consequence be the less lavish of our encomiums on this head, as any compliment, we should pay him, would of course be complimenting our own opinion. But, as we have not forborn casting our severest censures on the stile and composition of writers, even of our own way of thinking, we may be permitted to indulge our "passion for panegyric" in bestowing the highest encomiums on those of the present writer. To confess that, there is hardly a proposition or sentiment throughout the work, to which we do not heartily subscribe; and at the same time to declare that, we could not have displayed them with so much accuracy, and to so great advantage; if it be not the greatest encomium, we have in our budget, it is the best that at present offers itself. Seriously, as it is on a serious subject, the present is in our opinion, and in every sense, a most excellent pamphlet. In paying a due compliment to the writer, therefore, to make a copious extract from it, will be paying the best compliment we can to our readers.—

The writer begins his letter with a very pertinent and proper question, respecting the criterion of the Christian Faith, or that kind of belief, which should entitle a man to the denomination of a *Christian*.

"It has been often asked, and it is a question of great importance, 'What makes a man a Christian, and what profession of Faith is sufficient for that purpose?' And it has been generally acknowledged, that what alone can entitle any one to this appellation, is, a belief that Jesus is the Son of God, the Messiah; hereby assenting to whatever is recorded of him in the Scriptures, respecting his Person and office, his human nature and divine. If therefore the authority of the Scriptures be acknowledged, it is only necessary to shew that this doctrine is contained in them; and this will appear evidently to those who consider at large the whole tenor of the Gospel History. For partial reasonings on detached portions of it are not to be regarded in argument; nothing in the Scriptures is to be explained, but as it stands in context with the whole. The union of the divine and human nature in the person of Jesus Christ is undoubtedly the object of the New Testament. This being admitted, every position falls into sense, and the farther you advance, the weight of argument is increased. In any other sense it cannot possibly be explained: it is full of insuperable difficulties and irreconcilable contradictions.

"It should seem therefore unreasonable, that any one who rejects this most essential article of the Christian Faith should still claim the right of being considered as a Christian. This privilege, however, you still assert in its utmost extent, tho' in the state of your opinions given to the public, you seem to want the primary and most necessary qualification. The doctrine of the divinity of Jesus Christ is of the utmost consequence: and, if there were the least room to suppose it could reasonably be denied, might justly give the alarm to every serious Christian: for it will not admit of the least accommodation; it must either be firmly established, or Christianity must fall with it."

After

After some sensible as moderate reprehensions of the arguments in favour of unlimited freedom in the public opposition lately made to religious establishment, our author proceeds to their personal application to Mr. Webb.

"The only argument you have offered that deserves attention, and which you was well aware would be of more service to your cause than all the finesse of Sophistry, is, the resignation of your preferment. How far this *ought* to operate, will be considered hereafter. At present I shall only observe, that in former times, when many were ready to lay down not only their fortunes, but their lives also, in defence of principles however erroneous, this circumstance would have had no effect. But, such instances of constancy and self-denial being now uncommon, we build with much greater advantage than our Predecessors even on the same foundation. In these self-interested times, an act of this nature will be considered by many, as one of those wonders which they will scarce believe though a man declare it unto them.—With others, who take up their opinions on trust and the authority of their Teacher, it will pass for demonstration of truth. And with most, if it be not an argument of the goodness of your cause, will, at least, afford a presumptive proof of your sincerity. And though some few might be inclined to think that you foresaw in what manner you could easily indemnify yourself; yet for the present at least are we all bound to believe, that you have acted from motives altogether disinterested, and the most zealous regard for Truth.

"There is a certain degree of generosity in a man's professing himself an open enemy. To this praise you are justly entitled. But when I have allowed you the merit of not having sacrificed to hypocrisy and dissimulation, I can grant no more. I feel an honest indignation at the boldness of the attempt to subvert the very first principles of our Religion: I lament the lukewarmness and indifference of Christians in matters of such moment; and begin to apprehend that we shall suffer such frequent inroads to be made on our Religious as well as Civil rights, as hereafter to find much difficulty in maintaining that ground, which at first would have cost us little trouble to defend.

"Yet think not I have even a wish that you had acted otherwise. God forbid, that any one professing such principles should have continued in the character of a Teacher in the Church of Christ. On the contrary I shall think you entitled to the sincerest thanks, if your conduct should so far operate on your Brethren of the same persuasion, as to induce them to follow your example. We should then be enabled to distinguish the true friends of the Church from those insidious members, who are secretly undermining our Establishment, while they profess to bear up the pillars of it. That the evil has spread wider than is generally imagined, there is too much reason to fear. But, be the consequences what they may, no less desirable would be the event; nay, though it made our Establishment tremble to its center, and even shook the E—l Chair itself, under whose sanction you first broached, and have since propagated, opinions of such dangerous tendency."

Our

Our Letter-writer goes on to consider the nature and consequences of an unlimited freedom of enquiry in religious matters, which, as conducted by Mr. Jebb and his partisans, as certainly lead from Free Enquiry to Scepticism as from Scepticism to Infidelity †.

His manner, of attending a free enquirer, after Mr. Jebb's method, from his infant state of enquiring to his maturity in irreligion and error, is masterly, and shews an intimate acquaintance with his subject.

"The first privilege," says he, "which he is taught to claim, and which he is to consider as a fundamental principle of Protestantism, is 'the right not only of judging for himself, but also of avowing that judgment in whatever manner he thinks proper.'—A truly conscientious man will be satisfied with enjoying his opinions in private; it is the furious Zealot and Dogmatist alone, who wish to impose them on others. For it is absurd to suppose, when a Man gives his Opinions to the world, that he is indifferent about the event; that he neither wishes nor flatters himself that he shall gain a favourable reception for them. With what view they are thus openly avowed, is evident; and however disinterestedly, and without design, he may pretend to submit them to the attention of mankind, he would be cruelly mortified if he did not meet with their applause. But if we could even suppose, that the Author himself was indifferent about gaining proselytes to his Principles, they may have that influence whether he intends it or not. The *first* part of the claim, therefore, we grant in its fullest extent; but it will be necessary to know, what these Opinions are, what may be their effect both on Society and Individuals, before we confirm the *latter*."

"Nor is this right of *avowing* his Principles at all the more admissible, because 'it is in the opinion of every one to reject them.'—This would, at once, open a door for every kind of blasphemy and licentiousness, if mankind had the right of *propagating* Errors and Folly, as they have the faculty of inventing them. I doubt not but your Protestant clearly sees the use that may be made of this privilege, as he claims more than is usually demanded by the most strenuous assertors of Christian liberty. The author of the Confessional himself claims only the right of publishing his opinions 'within decent restrictions.'"

"I am aware that to the liberty of open controversy we owe the glorious effects of the Reformation. But whoever should consider that era as a pattern for succeeding times, would shew himself no judge of these matters. The spirit of Luther was well adapted to the peculiar circumstances of that age: in these days, such violence would be executed. Mankind had not then been permitted to think for themselves, even on those points which most nearly concerned them; and therefore heard with particular partiality, any one who endeavoured to put them in possession of that desirable privilege. But now they not only claim *that* right, but *another* also no less valuable, 'that of enjoying it free and unmolested.'"

† With due deference to this ingenious writer, we must own, we do not admire this ecclesiastical use of the word *scepticism*. A state of scepticism no doubt should precede Free Enquiry, and not follow it, as a species of Infidelity. Who enquires that does not *doubt*, in a country where *ignorance* cannot be pleaded?

"Your Protestant, having established, as he imagines, a right of *avowing* his Principles in any manner he thinks proper, proceeds to exercise it in its utmost latitude; and accordingly he asserts, "that each man is at liberty to worship God according to that specific ceremonial which in his own conscience he shall approve."—Hence it will follow, that man may not only be a Law, but likewise a Religion to himself.—Hence may arise as many Religions as Individuals; Gods many and Lords many. If this was ever to be admitted, we might, indeed, have much shew of religious worship; but I fear little religion. And that we might justly apply to ourselves, what was said by one on being asked his opinion of the state of Philosophy at Athens; "Philosophantes ibi vidi plurimos, Philosophum nullum."

"If it be argued, "That it is a right inherent in our common nature," I answer. There are many rights we have voluntarily resigned, many that we are better without; and from the exercise of which, it is well we are happily restrained. Besides, as we have now subjected ourselves to the controul of Laws, to no purpose do we talk of rights that were prior to their existence. We have certainly resigned, in some measure, to Society, our religious as well as civil rights; and this claim of worship, however subsisting in full force before the existence of civil government, must now be regulated by it, "To extend the principle of Christian Toleration beyond the profession of Christianity itself," has certainly the appearance of a great and noble Idea, But it seems to me, that in the sense your Protestant means to apply this, it is just as reasonable to talk of extending a thing beyond itself. If it were only meant, that Christianity should extend its toleration to any one *without* the pale of its Church, in the highest degree imaginable, I answer, This it professedly does to Jews, Turks, and infidels of every denomination. But if it be farther contended, that any one, worshipping God according to his own specific Ceremonial, (if that be essentially repugnant to the principles of the Christian Institution) has yet a right to be considered as a Christian, nothing ever was less true. Christianity, like every other institution, has its laws, its privileges, its limits. It cannot, therefore, contradict and be at variance with itself.—It cannot permit any of its *own* Members to worship God in any other manner than that which its own Laws prescribe. This Christianity itself cannot tolerate. Your Protestant, then, has only this alternative; if his religious worship is in no respect *essentially* different from the Christian model, he will be justly entitled to that appellation; but if he claims a right of worship, differing from the Christian in any material or fundamental points, the principle of Toleration may be extended to him as to other *Unbelievers*, but he is certainly no longer a Christian."

The Letter-writer proceeds next to obviate the objections, made by the opposite party to the Test-act: giving an answer to the questions, "Is not a subscription to the Bible sufficient?—Why is the original charter of Christians violated by requiring any other?"—If," says he, the sacred Text could not possibly be misunderstood, or if Interpreters had nothing in view but a sincere regard for truth, to the Bible at large would I refer them. But when we see the plainest text designedly perverted, and particular passages, without any respect to the

tenor of the Context, pressed into the support of particular Systems, it is become necessary to direct not only that the Bible shall be our guide, but in what sense it is to be understood: to affix a precise and specific sense to such parts of Scripture as may be abused to the very destruction of the Christian Church. A subscription, in general terms, would undoubtedly give great satisfaction to many: but I fear it would make but few friends. Who sees not that Sects of every denomination would shew the sanction of Scripture for their usurped authority? Cannot Papists prove from thence Transubstantiation, and their seven Sacraments, as clearly as the Anabaptists the insensibility of the soul after death, or the Turlupins their liberty of spirit? What an heterogeneous mixture of Semi-Arians and Pelagians, Socinians, and Herrenbutters, Sublapsarians, and Supralapsarians, Verschorists and Hattemists, by this comprehensive scheme would flow in unto us! And if Antichrist himself should desire admittance, I see not how he can civilly be refused. Perhaps, by thus throwing open our gates, some few profelytes might be gained. But as there is less evil in excluding one honest man, than in admitting an hundred suspicious character, I should be rather for strengthening than removing the barriers of defence. For how perniciously may this unreserved liberty operate in the hands of *desigining* men, when it has so evidently misled *one*, who solemnly professes to venerate the amiable form of Truth?

“ Thus disengaged from all incumbrances civil and religious, your Protestant hopes he shall be allowed to attach himself to any Sect he shall think proper. And though he is sensible *That every considerable error respecting the object of religion is attended with pernicious consequences*, he immediately acts but inconsistently with his own opinion. It will be acknowledged I believe, that the Athanasian, the Arian, the Socinian, differ much in the Essentials of Religion. An yet he maintains, That the persons who embrace any of them, *or any other system*, (which by the bye is taking things in their utmost latitude) if they testify only an obedience to the precepts of the Gospel, and live in the practice of Christian duties, are all equally Christians, and as such entitled to their reward.

“ This has ever been the language of those who would reduce the whole of religion to practical piety and virtue, and willingly promote the one at the expence of the other. The love of God and the love of man undoubtedly form the substance of true religion. But these virtues were not only understood but practised by the unenlightened Heathens. To what purpose then was a dispensation given to mankind, but to teach us the way of God more perfectly? And are there no additional duties required, no new object of gratitude proposed, nothing delivered in this last and most perfect revelation of God's will to man, but what Heathen moralists before had taught? It should seem, indeed, to be nothing but an improved system of morality, when we hear it asserted, that its most essential articles of faith are unjustifiably contended for among Christians, and that the inherent dignity of its author is falsely supposed to be necessary to salvation. But the fullest evidence in this case will avail little. What men are determined not to see, can never be made clear. But let it be remembered, that he who errs through ignorance, stands in a very different

situation from him who wilfully shuts his eyes against the truth. To err is the infirmity of our nature, but the act of the will is our own.

"We have not yet clearly seen to what particular Sect the concession of these privileges would more immediately lead us. But the scene now opens upon us. And when I perceive the mysterious doctrines of Christianity ridiculed under the expression of an intelligible religion, it is easy to desert the favourite doctrine of the the Racovian Academy. It was the plausible tenet of Socinus, "that our knowledge of "divine things was solely derived from the Holy Scriptures." But in giving to reason the full right of deciding on the nature, and expounding the various doctrines of religion, he did, in fact, establish the superiority of reason to the scriptures. It was not then so much the scriptures which instruct us in the nature and perfections of the Deity, as human reason, which was to shew us the system of religion that we ought to seek in, and deduce from them.

This preeminence being allotted to reason, or as the Socinians affect to call it, right reason, they established this fundamental rule, "that no doctrine ought to be acknowledged as true or divine, that "was not level to the comprehension of the human understanding." Hence your commendations of an intelligible religion and a well-informed mind: hence the source of those pernicious tenets which must necessarily lead to universal scepticism and infidelity."

A shrewd and sensible exposition is next made of the artifice of the Socinians. The doctrines of the Trinity and the divinity of our Saviour are next treated; to the discussion of which the writer adds the following reflections.

"Most sincerely do I lament with you the present imperfect state of scriptural knowledge, and the unhappy occasions of it. But how then is this to be improved? by what means more effectually promoted? Learn wisdom, say you, from the *material* world. Let but the sources of religious truth be explored in the same manner with the laws of nature; and the same success, the same just and easy explication, will follow. But would you recommend a similar process in cases widely different? In the one, indeed, the vanity of system will certainly mislead us, and the slow but regular process of experiment alone can clearly lead us to sound philosophy. With revelation it is otherwise. There we find doctrines proposed to our belief, which must rest solely on the credit of that revelation: for no train of experiments whatever, no critical patience or attention, could ever have suggested to our minds, those sublimer doctrines of our religion, which nevertheless we are bound most implicitly to believe. If no revelation had been made, the other had been the most natural method, and the only one suited to our finite capacities: but we have now ground given us whereupon to stand; an eminence, from whence the most amazing prospects open to our view; and to the discovery of which we could not possibly have been led, but from this advantageous situation.

"Yet is our case very unfairly stated, when you say, that we *assume* a set of religious tenets, which we undertake to prove. The truth is, that we find them delivered in the scriptures, and, being required to give an account of our belief, we produce from thence our evidence; but not so much with a view of explaining these doctrines, as of convincing

vincing our adversaries that thus it is written, and consequently thus we believe."

But having allowed more room for this article than our customary limits, notwithstanding its superior importance, can well admit, we must dismiss it with part of the concluding paragraph, addressed immediately to M. Jebb.

"Before I conclude these remarks, I must once more return to that particular measure which gave occasion to them. Every one will doubtless form their own judgement on the circumstances of your late resignation: and if the conclusions are justly drawn, I care not how much they are in your favour. I mean not hereby to influence others, much less to call in question your sincerity: on the contrary, I am willing to believe, that you have acted on the fullest conviction. But on this, as on all other occasions, let every circumstance go for its full worth; but for no more.

P O E T R Y.

ART. XVIII. *Infancy, a Poem. Book III. By Hugh Downman* 4to. 1s. Kearsly.

This is the continuation of a Poem, the first part of which was published before the commencement of our Review. It relates to the education of children; in the *first* part treating of the care of them while at the breast, the second on the weaning of them, and the third on their management immediately afterwards.

S P E C I M E N.

From thy more strict attendance, now thy child
Is freed O mother, wean'd from thy embrace.
Yet tho' thy bosom be denied, still watch
With guardian mind, still heed our strains, for thee,
For him, attuned: sincere, however else
Wanting due ornament; nor haply needs
Important truth the vivid drefs of words,
'The tinsel decorations which the lay
Inferior claims. Nine moons are past, twelve more
As we have taught, proceed; such thrifty fare
Is best; thy child's pure nature doth not ask
Variety of meats. He thrives, he grows,
His cheeks unsoiled bloom, his soul expands,
Thou seest his smiles, his gay unceasing voice
Thou hear'st; what wouldst thou crave? and now
His strength increased, his more elastic limbs
By constant motion exercised, his teeth
Given for utility, not shew, demand
Food more substantial. Yet, by every grace
Which doth, or ought to inform the female breast,
By holy temperance, by every nice
Exciting sensibility, but chief
By that internal sting which goads the soul
To potent love of offspring, I conjure,
I charge thee mother, friend with strict regard,
Consult thy child's unvitiated taste

O, as thou would'st th'invenom'd adder shun
 Renounce their false opinion, who misled
 By ignorance misjudging, think whate'er
 Delights their grosser appetites, will please
 Will suit the unhabituated lip;
 And thus unknowing but with liberal hand
 Cherish their babes with poison. Wretched race!
 Unconscious criminals! murdering thro' love
 The hapless beings they would die to save.

How many more books, the author means to give the public, on the subject, we are not told; but he appears in the present not to have completed his design. As far as he has hitherto gone, he appears in the light of a good physician, a sensible moralist and a pleasing poet. This poem is, indeed, one of the best performances of the didactic species; that have lately appeared, and will afford much pleasure to the poetical reader, who is pleased or intrusted in the subject.

ART. XVII. *An Election Ball in Poetical Letters, in the Somersetshire dialect from Mr. Inkle a Freeman of Bath, to his Wife at Gloucester: with a Poetical Address to John Miller, Esq. at Batheaston Villa. By the Author of the New Bath Guide. S. Hazard, Bath: Doddsley, London.*

One of the poetical contributions to the charitable fund deposited in the Vase at Batheaston. The subject given out for the amusement of the week, being, "The ancient and modern drefs and manners of the English nation compared."—Our readers will, we doubt not, be entertained with the following descriptions given by Mr. Inkle of his daughter's dressing herself in the *bon ton*.

"You must know too, that Madge has a wonderful passion
 To appear like a lady of very high fashion.
 So I'll tell thee, dear Dinah, how well she contriv'd,
 The very first moment her ticket arriv'd;
 She was pleas'd to be sure—but as often I've bid her
 In weighty concerns she took time to consider,
 Then with presence of mind flying up to the garret,
 Brought down my old wig, that's as red as a carrot,
 And to it she went, dear, ingenious, zweet zoul,
 Drawing up'the old caul 'till it vitted her pole,
 Then with dripping and flower did so baste it and frizzle,
 The heirs all became of a beautiful grizzle;
 Those curls which a barber would view with despair,
 She did coax, twist, and twine, with zuch skill, and zuch care,
 With combs, pins, and paste, make such frequent attacks on,
 She triumph'd at length—and subdu'd the old caxon;
 Which done, she the front in a cushion did wrap,
 Till the voretop stood up like a grenadier's cap;
 On which all her jewels at once she display'd
 Bought of Solomon Zimouch—who was leaving off trade;
 What a bargain was there, vor zo trifling a zum!
 Not a diamond, or pearl, that was less than my thumb!
 Unus'd to zuch vine decorations as theseom:
 And stuck with a posie as thick as a bezom,
 The merry old bob gave his ringlets to flow,
 And dangle like zautages all in a row,

What

What now wouldst thou think cou'd remain to be done,
To make our dear Madge more completely the *ton*?
Vast asleep as I lay, and of thee, my dear, dreaming,
On a sudden I heard a most horrible screaming,
Zuch discord soon wak'd me, when vorth from the casement
I threw on a sudden mine eyes with amazement,
Vor, as zure as I live, there was Madge in her smock,
Laying hard at the tail of our old dunghill cock!
She've pluck'd'n—and pull'd'n—and torn from the stump
All the veathers that cloath'd his unfortunate rump,
And I would I could tell the dear wife of my bosom,
How featly her daughter doth cut and dispose 'em,
But to vit a description to voke at a distance,
Requires supernatural aid and assistance,
I never can make it quite handsome and clever
Unless Polly Hymny will grant me a favour,
Which Freeman and Poet's demand at their pleasure,
Whenever they chuse it—to alter their measure:

To a cap like a bat
(Which was once my cravat)
Part gracefully platted and pinn'd is,
Part stuck upon gauze
Resembles mackaws
And all the vine birds of the Indies.

But above all the rest
A bold Amazon's crest
Waves nodding from shoulder to shoulder,
At once to zurprize
And to ravish all eyes,
To frighten and charm the beholder.

In short, head and feather
And wig altogether
With wonder and joy would delight 'e.
Like the picture I've zeen
Of th' adorable Queen
Of beautiful, blest Otaheitee.

Who gave zuch a ball,
To our merry men all,
And there did zo frisk it and dance it,
Zome thought her as vine,—
And zome did opine,
'Twas Venus herself in her tranzit.

But Madge at the Rooms,
Must beware of her plumes,
Vor if Vulcan her veather-embraces,
Like poor Lady Laycock,
She'll burn like a haycock,
And roast all the loves and the Graces.

Thus bedizened Miss Madge, sets out for the room as follows

Not launch'd with more glory, more splendour, and pride
The new-tackled bark skims adown the brisk tide,
Her streamers display'd, and the wind in her poop,
Than Madge zally'd vorth in her veather and hoop;
But how great her zurprize, when the men in despair
Vist look'd at her top-sail, and then at their chair,

The Election Ball in Poetical Letters.

Half grumbling, half sneering, did zeem quite unwilling
 Till the goddess of wisdom in shape of a shilling,
 While Madge was attempting her rigging to push in,
 With fingers invisible whipt out the cushion;
 And then, like a pistol too big for the holster
 Half in, and half out; or an obstinate bolster
 (Which I think, I have zeen you attempting, my dear,
 In vain to cram into a small pillowbeer,)
 Thrice did she endeavour her head in to pop,
 And thrice did her veather catch hold of the top;
 At length, poor dear zoul, very ill at her ease
 She zat with her head almost jam'n'd to her knees;
 I never did yet any vessel discern
 Zo high in her bowsprit, and low in her stern.
 To conceive how she look'd you must call to your mind
 The lady you've zeen in a lobster confin'd,
 Or a pagod in zome little corner inshuin'd,
 Where with knees both erected, and squat on his breech
 Unhappy divinity sticks in a nitch.

Indeed it was strange, and zurprizing to see her,—
 And never, dear wife, canst thou form an idear,
 How cramped in this posture
 They wrigg'l'd, and tost her,
 While ev'ry step that they trod,
 Her vorctop and nose
 Beat time to their toes,

And her veather went—niddity—nod.

Next follows Mr. Inkle's description of himself, and his behaviour
 on a conference, he had the honour of holding with my Lord Perry-
 winkle on the subject of his electioneering interest.

Mean while pretty brisk, and uncommonly strong,
 I tott'ring on two sticks went hobbl'ing along;
 Thof I very much fears that she thought me a fogram,
 All stuck out in zattins, and I in my grogram;
 Yet I'd have her to know, in my sunday zurtout,
 Zilk hose—*new peruke*—frill—and ruffles too boot,
 I claim'd zuch respect, did zuch favours receive,
 I ne'er shall vorget 'em as long as I live;
 Vor you know, my dear wife, I ekeems it delicious
 To appear in high life, and am vastly ambitious
 To be squeeze'd, as I was, by my Lord Perrywinkle,
 With—"your servant, good Sir,—how d'y'do Mr. Inkle,
 "What joy, my dear friend, all the world are you giving,
 "To zee you once more in the land of the living!
 "Zo chearful and brisk too, I'd venture a million
 "If you laid down your cane, you could dance a cotillion,—
 "Your lady looks charming, I burns to accost her—
 My dear lord, zays I,—*"Mrs. Inkle's at Gloucester—*
 "Lock-a-day, he replies then, 'twas Lady Killwinkle
 "Who I thinks it exceedingly like Mrs. Inkle;—
 "Mrs. Inkle not here!—thic is no ball without her—
 "She've carry'd away all the graces about her—
 "Your lady at Gloucester!—and pray do you hear
 "Mr. Inkle, how matters are jogging on there?
 "Eve a friend, my dear Sir, at th' ensuing election
 "Who pants to receive your advice and protection—
 "I wish you'd—zays I, "my dear lord, zay no more,
 "Your wish is enough, your commands I adore,

"And

" And I'm zure Mrs. Inkle will think it an honour
 " If your lordship will lay your kind orders upon her,
 " 'Tis true I've no vote—but I'll use my endeavour
 " I've interest much at your service however,
 " Vor I'm promis'd my lord—but I beg and desire,
 " I beseech as an alms you won't let it transpire,
 " Give me leave just to whisper a word in your ear.
 " Let us step in the Card-Room—there's nobody there,—
 " I am promis'd, my Lord, by old Humphry Pot-wobbler,—
 " The votes of three taylors,—two finishis,—and a cobler,—
 " At this, quite transported, one hand he did put on
 " My shoulder, with t'other caught hold of my button,
 " Mr. Inkle, zays he, (and he shook it a little)
 " I profess you have hit this affair to a tittle,
 " And zince with zuch kindness, zuch friendship, you meant it,
 " Depend upon't, Sir, you shall never repent it."——
 I thought this account, my dear Dinah, would please 'e.
 (And the Irish establishment now is zo easy)
 The least I expect, if things properly fadge,
 Is a pension for me—and a husband for Madge;
 Thus with shrugs, nods, and zimpers, each other delighting,
 And poking our heads out, like game-cocks a fighting,
 We stuck out our rumps with respect most profound,
 And parted like cart-whips bent down to the ground.

M I S C E L L A N Y.

ART. XVII. *Philosophical Empiricism: Containing Remarks on a Charge of Plagiarism respecting Dr. H—s, interspersed with various Observations relating to different Kinds of Air.* By Joseph Priestley, L. L. D. F. R. S. 8vo. 1s. 6d. Johnson.

Vivitur ex raptō. Non hospes ab hospite tutus. OVID.

In an age when empirics pass for philosophers, and chemical principles are mistaken for the primary elements of physics, it is no wonder the world is pestered with instances of *philosophical empiricism*. The chymists were the first empirics, and it may be thought hard their province should be invaded by physical experiment-mongers. Let every cobbler stick to his last. The misfortune is, that the masters in each science would have theirs to rank first. Hence the frequent misunderstandings and altercations in subjects, one would think too speculative and uninteresting to inflame the passions. The dispute, which gave rise to the pamphlet before us, is not, indeed, between two philosophers of a very different cast: Dr. Priestley, differing no farther from Dr. Higgins than as a theoretical chymist from a practical one; the result of the former's observations on different kinds of air, tending immediately to the illustration of chemical principles only: so that, as a *philosopher*, Dr. P. need not have given himself so many and such superior kind of *airs* as he has done, in treating his antagonist, Dr. Higgins. But perhaps inferior and more personal motives than mere philosophical ones, have blown up the fire of altercation between our two famous experimentalists. No offence, we hope, to Dr. Priestley, in thus coupling these chemical combatants; for though Dr. H. may be in comparison to Dr. P. what the latter re-

* P.

presents him, an *obscure man*, who might hope to profit by a connection with so popular and conspicuous a character as Dr. P; though he may not have so numerous a philosophical acquaintance; though he may not so often dine with dukes, earls and baronets, he may nevertheless be full as usefully if not so *right honourably* engaged in his laboratory.

There is again one circumstance in which we think Dr. Priestley inexcusable, and that is, his want of that politeness and urbanity, with which one would be apt to think, the keeping of so much good company might have taught him. His treatment of his new acquaintance, Dr. H. is often very ungentleman-like and insolent; nor is his behaviour to his old friend Dr. Brocklesby much better. He makes a kind of merit, indeed, in not painting Dr. Higgin's name at full length, because he would not do him more injury than is necessary; but in naming the Doctor's profession and place of abode, of what use in this respect is the printing his name in initials. Another reason he gives, is his being ashamed of such a contest, and this is a sufficient reason; he ought to be ashamed of the contest, and to have suppressed his attack on a man, whose name he wished from such a motive to conceal. But to the point in dispute; which our readers will probably choose to learn rather from Dr. Priestley's own representation than ours, at least the state of the dispute cannot in this case be supposed to be misrepresented by the Reviewers.

THE LETTERS that passed between the AUTHOR, Dr. H——s, and Dr. BROCKLESBY.

"It is with much reluctance, as several of my friends can witness, that, after withstanding, as long as I could, their earnest remonstrances on the subject, I have been induced to make this appeal to the public; I having been willing to think it unnecessary, and they insisting upon it that it was absolutely necessary. At length I yielded to their reasons. The case is as follows.

"Before I left London, in the spring of the present year, in which my acquaintance with Dr. H——s commenced and terminated, I was told it was reported, that some of my new experiments, of which I had sent an account to the royal society, subsequent to my acquaintance with him, were only the result of his general principles concerning air; and Dr. Brocklesby, when he saw some of my new experiments, in the company mentioned in my letter to him, said of them all, without distinction, that they were those that Dr. H——s had shewn. But as I knew that Dr. H——s and myself held no common principles concerning air, as Dr. Brocklesby had not the character of being the most accurate man in the world, and I thought that my character for veracity, at least was sufficiently established, I entirely neglected the insinuation, and really thought no more about the matter, till I was informed, by a letter from London, while I was in the country, that the report of my having taken several things from Dr. H——s gained ground.

"Knowing, however, that there could be no foundation for this charge, I continued to pay no attention to it; and though, upon coming to town, I found it was in every body's mouth, and my friends urged me to make some enquiry concerning it, I neglected to do it for a considerable time; thinking that the publication of my *second*
volume

volume of Observations concerning Air, which was then nearly printed off, would speak for itself, and satisfy every body who should peruse it, that the narrative carried its own evidence along with it.

"But I was told that the charge of plagiarism, absurd as it was, had been so long, and so industriously circulated, without having been contradicted by any proper authority, that it had really gained much credit; that many persons, without distinguishing times or dates, had publicly, and with great confidence advanced, that even all my discoveries had been taken from the same Dr. H——s. On this account, not only my friends, but persons with whom I had no strict connection, assured me that, in their opinion, it really behoved me to make some regular enquiry into the business. Accordingly I did, at length, though with great reluctance (still hoping that there could be no necessity for any appeal to the public upon the subject) set myself about it; when I presently found what the following letters will specify.

To Dr. BROCKLESBY.

Dear Sir,

"The business I write to you about is so irksome to me, that I have deferred it as long as possible, hoping there might be no occasion to give you any trouble on the subject. At length, however, I have been persuaded by my friends to do it.

"It is reported, I find, that some experiments, which I have lately exhibited as my own, I took from Dr. H——s, and wherever I enquire about it, I am told that you charged me with it when you saw my experiments at Shelburne-house, in company with Dr. Fothergill, the two Dr. Watsons, and Doctor and Mr. John Hunter.

"Now as you did not at that time charge me with any plagiarism, but only supposed that both Dr. H——s and myself had made the same discovery, and did not even say that you had yourself seen those experiments of Dr. H——s's, I must beg the favour of you to tell me what those *common experiments* were, and by what authority you took upon yourself to say, that the experiments common experiments you then saw were the same with those of Dr. H——s's, which you had not seen; for, if I remember right, I shewed you *several* at that time, which were not mentioned in my first volume.

"I have not heard that Dr. H——s himself charges me with having taken any thing from him: and with respect to the principal thing which I then shewed you as new, it is impossible that he should have claimed it; when, as I immediately told you, in the presence of the gentlemen abovementioned, it was but a little time before, that he had hesitated to admit the facts when I mentioned them to him; as indeed I should have done myself a little before that, had any other person mentioned them to me; the discovery of them having been perfectly accidental, and affording no foundation for merit whatever.

"What he advances in his printed *Syllabus* is the very reverse of my ideas on that subject, and in my opinion, is contradicted by the experiments I then shewed you. Indeed, it is now abundantly evident, that Dr. H——s and myself have hardly one common idea concerning air; so that if he be right, most of my discoveries are, what he has thought proper to call them, mere *conceits*; and if I be right, his general doctrine is entirely chimerical and false. On this account, it is hardly possible that we should have taken any thing from each

each other ; except that he has adopted some things contained in my first volume, the second edition of which had been published some time before I had so much as heard the name of Dr. H — s.

" In this business, therefore, there must have been some mistake (I hope not yours) which I am told it behoves me to enquire into. I am, with real regard,

Dear Sir,

Shelburne-house,

Your very humble servant,

Nov. 30, 1775.

J. PRIESTLEY.

" This letter I delivered to the doctor at the royal society, on the day in which it is dated ; and the same day, having received farther information concerning the business, I wrote the following letter to Dr. H — s.

SIR,

" I have this day been informed, from undoubted authority, that you have charged me with having published, as my own, experiments, that I learned of you ; but though I have enquired of several persons, who all agree in the fact, of the charge in general, none can tell me what the particulars of it are. I must therefore beg that you would yourself inform me concerning them. A man of honour would have given me an opportunity of vindicating myself, before he had published my accusation to others.

I am, Sir,

Shelburne-house,

Your very humble servant

Nov. 30, 1775.

J. PRIESTLEY.

" The next day I received the following answer from Dr. Brocklesby, and on Dec. 3, that which follows from Dr. H — s.

DEAR SIR,

" The experiments which I saw you institute at Shelburne-house appeared so nearly the same with a greater variety of such as I had seen in three courses of chemistry given by Dr. H — s, that, in justice to my absent friend, I was urged, possibly to violate the laws of hospitality, by declaring in the instant, that none of the divers experiments you was then pleased to exhibit were novel to me, except one concerning the Swedish fluor.

" Whether your discoveries were prior to those of Dr. H — s, I must leave to the determination of others, it being at this distance of time, not easy for me to ascertain to whom the priority of these claims belongs.

" Whenever this subject has occurred in conversation, I have repeated what I had, with the most pure intentions, declared in your presence ; never apprehending you had cause of offence, on subjects wherein, by your own declaration, you and Dr. H — s entertained notions totally repugnant.

" I sincerely wish your philosophical improvements may obtain every merited honour : at the same time I should feel myself unjust to suppress candid applause to another gentleman, of whose unwearied labours I have been a constant witness more than a year and half past. I am, with great respect,

Dear Sir,

Norfolk-street,

Your most obedient humble servant,

Nov. 30, 1775.

RICHARD BROCKLESBY.

SIR,

SIR,

"Nine months are elapsed since I informed you, in plain, but the least offensive terms, that I wished to decline your visits and correspondence. You know the motives of a conduct so candid, and with all so repugnant to my own interest as a teacher. You now cannot seriously expect that I should repeat what you well know—that I should enumerate the things which you assume as your own, and which I had previously shewn and taught.

"If any other gentleman had proposed the question contained in your letter, an answer would be necessary; and I should commence it with comparisons of the dates of Dr. Priestley's rapid publications, with the dates of my courses of chemistry.

"For the future I will add to the charge against you, that you have treated others as you have treated me; and that your originality in experiments consists chiefly in the knack of rendering the phenomena, which all practical chemists have observed and understood, perfectly mysterious and surprising to others.

"The only part of your letter, then, which requires an answer, is that wherein you hint that a man of honour would remonstrate to you, instead of uttering the truth to others. Herein your notions of honour and mine differ widely. I speak freely such truths as can be well vouched, but I never remonstrate, except when a gentleman has inadvertently offended.

I am, Sir,

Your humble servant,

Greek-street, Soho,

Dec. 3, 1775.

BRY. H— s.

This letter, from Dr. Higgins, Dr. Priestley tells us, contains such gross rudeness, manifest shuffling, and absurdity, as may make the friends of the writer blush for him.—How easily do we see a mote in the eye of a brother, while even a beam remains in our own! The impartial reader will very probably think Dr. P. not much less gross, rude, shuffling, and absurd, in the course of this contemptible squabble: of which we cannot speak with greater propriety than Dr. Brocklesby has done in the conclusion of his next letter, in answer to the rigid and peremptory cathecizing of his friend Priestley.

"I will now end this very irksome business, says he, with one remark, that the most sublime philosopher, who weighed distant worlds as in a balance, and taught wondering mortals many of the most secret laws of nature, as they operate on all matter, had so great an aversion to dealing in controversy, that I know, on good authority, the world had like to have been deprived of the *Principia*, when he apprehended the publication of that book might involve him in any altercation with his contemporaries; whilst, in our days, on the contrary, I am, against my will, drawn into this long and tedious letter, to settle whether a philosopher, high in modern rank, has the exclusive privilege in this or that phlogisticated vapor of the mineral, vegetable, or animal kingdoms."

That Dr. Brocklesby, who, Dr. Priestley sneeringly remarks, "has not the character of being the most accurate man in the world," may not have so clearly conceived the philosophical distinction between experiments, manifestly exhibiting so little difference, is very probable; Dr. Priestley himself owning it has been with difficulty he could
make

make many even of his philosophical acquaintance, enter clearly into his conceptions. Dr. Brocklesby's candour, however, on this occasion, does as much honour to his temper and disposition, as his estimation of the importance of Dr. P.'s discoveries reflect credit on his judgment.—That the Doctor himself entertains the most exalted idea of them, appears from his thinking it worth while to defend thus *tooth and nail* his exclusive right to what he, inconsistently enough at other times, affects to be only a mere adventitious implement of human industry in discovering. From the very particular account of his whole intercourse with Dr. Higgins, which he has taken the trouble to lay before the public, we shall select only what he calls the *catastrophe*.

"I come now, says he, to the catastrophe of our acquaintance, of which he has given very different accounts, and concerning which I have formed different conjectures, in consequence of viewing it in different lights, as I should do any remarkable appearance in philosophy. As I always told him, when I applied to him for any substance, or preparation, what I wanted it for, I sometimes asked him whether he could not recommend to me something else that was likely to answer my purpose better; and sometimes he would tell me, and sometimes he declined it: almost always concluding the conversations we had upon these subjects with telling me that *I must attend a complete course of chemistry*. I always replied, that I had not time for it; never suspecting what he was aiming at all the while; till at length, upon his urging me on this head more strongly than before, and my telling him more peremptorily than before, that I really could not spare time for any such thing, he said very abruptly, that "his time was so much "taken up with necessary business, that, without meaning any person "in particular, he was obliged to come to a general resolution, to answer *fewer no questions but such as he was paid for*." This, in a moment, disclosed to me, (as I then concluded) what I was astonished I should not have discovered before, viz. that his little object had been to get my subscription for attending his course. Disconcerted as I was, I had the presence of mind to commend his resolution, as very necessary for a person of his many engagements; and after this I called upon him no more.

"Till this last conversation, which was in his own house, while he was shaving himself, and consequently did not engross any of his valuable time, I had seen nothing in his behaviour (making the reasonable allowances above-mentioned) that could give me offence, nor did I perceive any mark of his having conceived the least dislike to my visits. Even this very last time that I was with him, part of his conversation was, to all appearance, very friendly. He then mentioned to me, particularly, *Mr. Wilson's Book on Phosphori*, and expressed the strongest disapprobation of his treatment of me in it; saying, he *bated such things* among philosophers; and added, that he had freely told a friend of Mr. Wilson, who would be sure to tell him again, that, besides the malice of the thing, he was quite wrong with respect to the fact.

"Could I imagine that a man who talked to me in this manner, was, at the same time wishing to get rid of me? I therefore conclude, that his determination was occasioned by the conversation that immediately followed this, and by which he found that I absolutely refused to at-

tend

tend his lecture; whether his view was merely to get my *subscription money*, which I then imagined to be his object, as those of my friends to whom I told the story can witness: or whether he meant to engage my attendance upon his lecture with a view to something farther, as I now conjecture, viz. that he might have the honour of being my instructor, and thereby have a pretence for laying claim to all my experiments.

"That I *took up too much of his time*, I am satisfied is an after-invention; and in his letter to me he makes no complaint of that kind, but alludes to something else, which he says I *know*, but concerning which I can only form conjectures.

"When I consider every thing relating to this business, I cannot easily satisfy myself with any hypothesis, to account for Dr. H——'s behaviour to me. He is a man altogether unknown to the world. He has not distinguished himself by any philosophical discovery that I have yet heard of, and the airs he may give himself in his class, or in conversation, are nothing to the world at large. He may, in fact, be as great a man as Lord Bacon, Sir Isaac Newton, or Mr. Boyle; and if his performances should correspond to the idea that his printed *Syllabus* is calculated to give us of him, he must be a greater man than any of them, and indeed greater than all the three put together. But then this cannot be known to the world, till his experiments, proving the discoveries that he has announced, be actually made, and an account of them be published, which will require at least some months, (though before that time his *subscribers* may have an opportunity of knowing whether he be, in fact, the great man that he gives himself out to be or not; and some of them, it can hardly be doubted, will have *zeal or indiscretion* enough to whisper the fame of their master, whatever injunction his modesty may lay them under) and during the time that I had the honour of his acquaintance, he had not so much as announced his importance to the world; for his famous *Syllabus* was not then published, so that even now, and much more so far back as the spring of the present year, he must be considered as an *obscure person*, to whom consequently, the countenance of a person more known to the world might be supposed to be of use.

"Now, with respect to myself, whether it has come to me by inheritance, or by acquisition, just or unjust, whether it is owing to good fortune, or desert, it is *fact*, that I have been some years in possession of the most respectable acquaintance that this country can furnish; and as it is almost universally true of English Philosophers, that they are much more celebrated abroad than at home, this has, of course, been the case with myself as well as others, and, by some accident or other, perhaps in a greater proportion with respect to me than most others; in consequence of which, being naturally warm, and I will add constant in my attachments, it could not but be much in my power to befriend any man in the situation of Dr. H——; who, one would imagine, would, therefore, rather wish to be brought forward by my friendship, than rashly make me his enemy."

(To be continued.)

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Recently published, of which a more particular account is deferred.

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